

JESUS IS COMING TO THAT GREAT MEETING IN THE AIR

BY

J. J. MORGAN

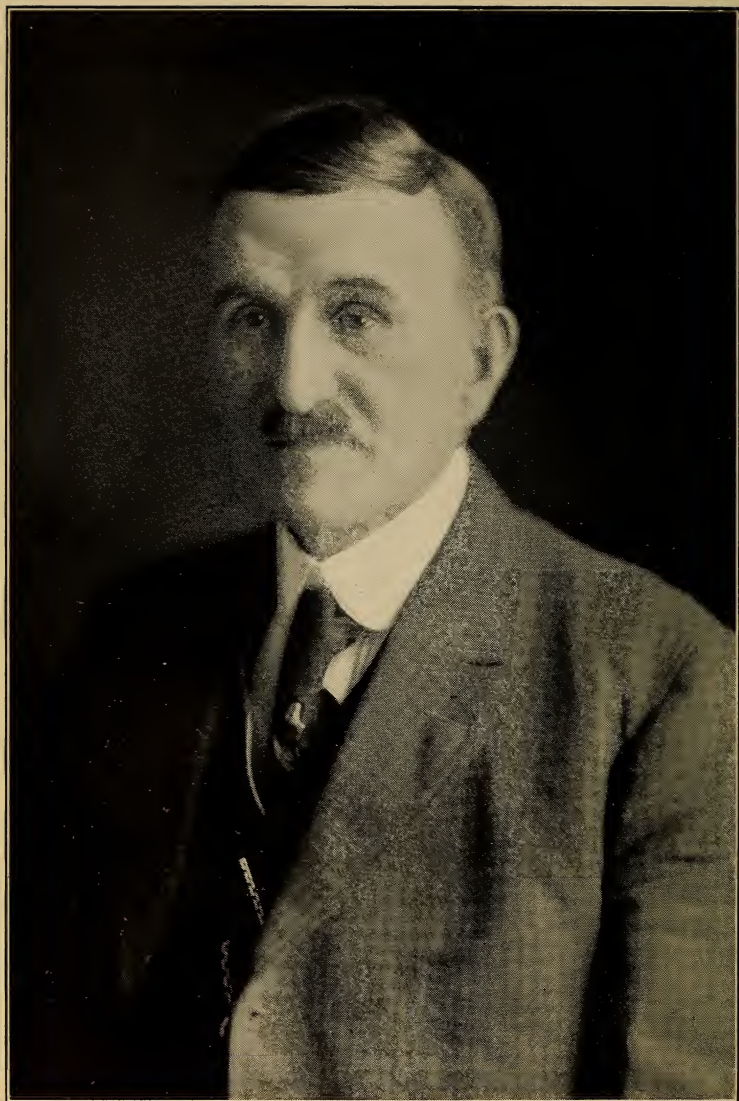


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J. Morgan

All My Sins are Taken Away

LINCOLN McCONNELL.

J. EDWIN McCONNELL.

CHO.-All of my sins... are tak-en a-way, All of my
All of my sins are tak-en a-way,

sins are tak-en a-way, All my sins are tak-en
All of my sins are tak-en a-way,

a-way, Glo-ry, glo-ry I can say: All my sins are tak-en a-way, tak-en a-way.

Copyrighted, 1915, by Lincoln McConnell.

*This little song was introduced by the
Glee Club of Angelica Brown and Curtis
Bro. Curtis was the wonderful singer,
who introduced this little song here*

*I have the consent to use this song in
this book from Lincoln McConnell by wire DAN. 11th 1917 J. Morgan*

1 Just about the time (repeat) I thought I was lost, (repeat)
Just about the time (repeat) I thought I was lost, (repeat)
Just about the time I thought I was lost,
My Lord spoke and my chains fell off;
All my sins are taken away, taken away.
I never shall (repeat) forget that day, (repeat)
I never shall (repeat) forget that day, (repeat)
I never shall forget that day,
When I heard my Saviour say:
"All your sins are taken away, taken away."
If you don't believe (repeat) I've been redeemed, (repeat)
If you don't believe (repeat) I've been redeemed, (repeat)
If you don't believe I've been redeemed,
Follow me down to the Jordan stream;
All my sins are taken away, taken away.
I'm going home (repeat) on the morning train, (repeat)
I'm going home (repeat) on the morning train, (repeat)
I'm going home on the morning train,
Glory, glory, praise His name:
All my sins are taken away, taken away.

*We find this little song in
Wondersul Ice braker in Revivals
and one can singe words to I want
All my sins taken away J. Morgan*

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BY
J. J. MORGAN



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INTRODUCTION

That our world is approaching a momentous crisis is believed by thoughtful men in all conditions of life. Intelligent and great divine, spiritual minds can not escape this conviction. There may be difference of opinion as to how near the crisis may be, also as to just how it will be ushered in and as to many of its final consequences, but many or nearly all are agreed that events of unprecedented importance are impending and the social order existing now is likely to be revolutionized.

The prophets of God in all ages have foreseen and foretold the dawn of the Golden Age and the ultimate establishment of the Kingdom of God in visible glory upon the earth, the universal triumphant righteousness in this world and as a result of the spiritual transformation poor humanity will be delivered from the bondage of corruption into a glorious liberty of the children of God.

The conviction is also growing among thinking men that the approach of that Golden Age which has been the dream of poets and visions of devout prophets through the ages, is not such a far off divine event

some would like to have it, but that it is ever imminent, likely to occur at any time. According to the Scriptures the dawning of the age so long foretold by prophecy and so long hoped for by devout men in all the world awaits the return of Jesus Christ to our earth to consummate His redemption purposes and to gather in the final harvest of His redeeming work in this world.

NOTES FROM JESSE FOREST SILVERS ON THE SCRIPTURES—LORD'S RETURN, P. 9

Jesus ascended to Heaven; His disciples saw Him go; while they beheld He was taken up and a CLOUD received Him out of their sight (Acts 1:9). Not a rain cloud, but it is a cloud of ANGELS, and where this word is used in all the meetings of Jesus in the air and a cloud received Him out of their sight, etc. Jesus will return. To lone disciples gazing upward, ANGELS SPEAK THESE PRECIOUS WORDS, "THIS SAME JESUS WHICH IS TAKEN FROM YOU INTO HEAVEN SHALL COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN." (Acts 1:11.) In the Scriptures it is written, "I will return." (Acts 15:16.) Jesus said to His disciples, "I will come again." (John 14:31.)

We know how a fond and affectionate maiden looks seaward to watch for a ship's return. We have seen how grateful nations have welcomed their heroes home; even so come Lord Jesus (Rev. 22:20). The people of God are deeply interested in the coming back to earth of Him who sweat great drops of blood under the olive trees of old Gethsemane and stained the stones of Calvary with blood from His broken heart that He might save their souls from the bitter pangs of eternal death. While the day and hour of the Lord's return is not revealed to enquiring man, the leading missionaries and evangelists of the world believe the time is drawing near.

A proud and stately SHIP speeds onward in darkness and a gay and thoughtless multitude revels in peace and safety while sudden destruction lies ahead. God help us to sound a faithful warning and push to the rescue of perishing souls. The time is short.

NOTES BY THE COMPILER

I trust the Holy Spirit has prompted me in preparing this work on a subject dear to all who love the Lord and His appearing. For fifteen years or more the thought of looking into the prophecy and try-

ing to find out about where we as a people stood along the line of prophecy; and God has put it into my heart to compile this little work and have it published for the glory of His cause, and it has fallen on me to witness to the world and tell what I have found in my studies, and not only tell it but publish it, so it may do good after I am gone, and I think this really is the grandest and greatest literature ever collected and written, and I hope the reader will read it with all confidence, as I have taken the most of it from Dr. Godby, Wheeden, Glasco, and many other great, godly, spiritual Bible scholars. You will notice most all of it refers you to the Bible.

I have added some thoughts in a few places in this work and my opinion is that no mind could over color the heavenly glory of Jesus' millennial kingdom and the eternal heavens, and the glory and reward for those that overcometh all things by the grace of God.

This work has now been completed. Patience and research and earnest prayers and gracious blessing from the Holy Spirit have enabled me to accomplish and compile this grand heavenly work.

WITHOUT MONEY OR WITHOUT PRICE I present this work to my Friends.

I HERE wish TO tender my sincere THANKS to the young lady, Miss Watrous, who worked so faithfully and so patiently typewriting this book. May God BLESS HER, and my PRAYER IS that she might have a right to the great meeting with Jesus in the air.

J. J. MORGAN.

JESUS IS COMING TO THAT GREAT
MEETING IN THE AIR

Jesus is Coming to that Great Meeting in the Air

BOOK I.

THE FIRST RESURRECTION

These Scripture lessons commence away back in the long, long ago, and reaches out and out; away back in God's infinite fathomless depths of his eternal creation, away back there in the dawn of creation before the morning stars sang together, and the Sons of God shouted for joy before the foundation of the world

was laid, and the lessons also pass through the Angelic probation, sweeping on with prophetic inspiration and showing us about where we stand along the prophetic line, and the Rapture period when Christ will come in the clouds with power and great glory.

THE MILLENNIAL, SHOWING STATE and POSSIBLE CONDITION of the PEOPLE and the WORLD DURING THE MILLENNIAL PERIOD. THE CREMATION OF THE WORLD; A RE-CREATION OF THE WORLD; MADE OVER, NEW, and on and on until time and ETERNITY has COME and GONE in the BYGONE AGES of GOD'S FATHOMLESS BILLOWS of ETERNITIES of ETERNITIES.

We have this work divided into five SCRIPTURE LESSONS. The first takes in the MORNING of CREATION; the ANGELS in a PROBATIONARY STATE; SATAN in his ORIGINAL STATE before the FALL, SATAN and his ANGELS FALL: THE ANTEDILUVIAN AGES up to CHRIST'S ADVENT into the WORLD.

NUMBER TWO reaches from the time of CHRIST to the RAPTURE PERIOD, that GREAT MEETING in the AIR.

NUMBER THREE takes in the GREAT TRIBULATION.

NUMBER FOUR takes in the GLORIOUS MILLENNIAL KINGDOM, PARADISIAL STATE of this WORLD; showing conditions during the MILLENNIAL PERIOD.

NUMBER FIVE shows the HEAVENLY STATE of this WORLD after the CREMATION; the NEW HEAVEN AND NEW EARTH.

NOTES BY THE COMPILER

We start out in God's prophetic mysteries of His infinite fathomless future. Away back there in the long, long ago, before the morning stars sang together and before the foundation of the world was laid when God's great creative universe was in its swaddling clothes, before the fall of the angels, when all created intelligence, that is, the angels, were in a probationary state. Satan in his unfallen state was one of the brightest and most intellectual of all created intelligences and doubtless had been present and perhaps performed some important offices in the creation of the world and many other celestial bodies in God's great celestial universe. Before the fall,

Satan's heavenly name was Lucifer; as the name Lucifer is a Latin compound word and means "Light bearer." Satan brought about wonderful confusion in heaven by accusing the angels falsely day and night.

Rev. 2:7-13: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.

And the great dragon was cast out that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

The prophetic drama that St. John describes in Revelations is repeated; but not like the four gospels of the New Testament as each one of the four apostles wrote the gospel of Jesus Christ in his own way as

though no one else but he was writing it. All four and each separately telling the same story of what he heard and saw.

St. John banished on a lonely Isle called Patmos. While in the spirit on the Lord's day God opened a door in heaven and an angel showed John the wonderful heavenly drama that no **MORTAL EYE** ever beheld **BEFORE**; of the wonderful things and events of the future; of things that were coming to pass.

The number Seven is intertwined all the way through St. John's wonderful heavenly visions in Revelations and many of the wonderful visions John describes in Revelations is repeated seven times, and laps backwards and forwards. Seven is the number constantly used to symbolize Christ and denotes perfection; and the number seven is certainly the keynote in the great prophetic drama in Revelations.

Rev. 1:4. John to the **SEVEN CHURCHES**, **SEVEN SPIRITS**. Rev. 1:12. **SEVEN GOLDEN CANDLESTICKS**. Rev. 1:16. "And he had in his right hand **SEVEN STARS**." Rev. 4:5. **SEVEN LAMPS**. Rev. 5:1. The book of **SEVEN SEALS**. Rev. 5:6. Lamb with **SEVEN HORNS** and **SEVEN EYES**. Rev. 8:2. **SEVEN TRUMPETS**. Rev. 10:4.

SEVEN THUNDERS. Rev. 13:3. SEVEN HEADS. Rev. 17. SEVEN VIALS; SEVEN KINGS. Rev. 18. SEVEN MOUNTAINS. Rev. 21:9. SEVEN last PLAGUES.

NOTES FROM REV. W. B. GODBEY, D. D.
COMMENTS ON REV. CHAPTER I

The Ages

The Antediluvian Ages have come and gone. The Patriarchal, Mosaic, and Prophetical Ages have all come and gone. The Jewish Age and Dispensation closed with the destruction of Jerusalem. The Father's Dispensation lasted four thousand years; that of the Son, during His incarnate ministry; and that of the Holy Ghost, from Pentecost to the second advent. So we are now living, not only in the last dispensation (that is) that of the Gentiles, the Holy Ghost, and the Church—but, as we will show you we are right at the end of that dispensation. John warned the people: "The time is at hand." Oh, how much more pertinent to ring out the warning now, as we are eighteen hundred years nearer than the generation in which John lived!

Good Lord, help us to sound the alarm and wake up a slumbering world and a dead Church.

These Scriptures, and others innumerable, confirm the conclusion that we are living in the last age, which is to be followed, not by the extermination of this earth, but by the glorious kingdom of our descended Lord. For this long anticipated and prayed for Millennial reign all the bygone ages were successive preparations. Our Savior came to destroy the works of the devil, which are sin, and restore this world to its Edenic state.

The Rapture. This word "rapture" means taking up, and it designates the Lord's deliverance of his saints from the great tribulation. Paul says positively that He will bring with Him those who sleep in Jesus. This can not mean spiritual sleep, but must mean the sleep of the body in the grave. Therefore, the Lord must come after them in order to have them to bring with Him when He comes to reign. 1 John 2:28, "Now little children, abide in Him, in order that, when He may appear, we may have boldness, and not shrink with embarrassment from Him in His presence." In this letter John teaches that we must have perfect love, which casts out fear and takes away

our embarrassment, and prepares us to meet our coming Lord with joy. WHEN shall we expect our Savior to come and take away His bride, raising the sainted dead and translating the living saints? Now, all the New Testament certifies over and over that we are in the last age preceding the coming kingdom. We are not only in the last age, but rapidly approaching the end of the Gentile Age.

THE GREAT EVANGELIST JOHN E. BROWN, says, "Jesus has been, was and will ever be the Friend of the Human Family. He came into this world with wisdom Omniscient, with power Omnipotent. He came to set the captives free.

The Devil has been, was and ever will be the Enemy of the Human Family, with wisdom Omniscient, with power Omnipotent and with the utmost cunning he goes about setting his snares; setting amongst these snares temptations that blind; and once they are in the toils of the evil one it takes no prophet to tell what the end will be." The Devil is as much a person as God Himself. The Bible teaches that there is a personal God, one who loves and helps you; and a personal devil who hates you; and the Bible teaches

those two facts just as definitely as it teaches anything in the world.

The Devil is Mighty; God is Almighty.

NOTES TAKEN FROM DR. GODBEY COMMENTARY, REV., CHAPTER IX

Doubtless all created intelligence was originally probationers. Unfortunately Lucifer with many others forfeited his probation and was cast out. Presumptively the probation on these celestial worlds has already expired while we are still in probation.

From this fatal apostasy originated all Sin, Evil, Death, Curses, Lies and all the evil spirits of the earth and hell. They not only throng the dark pandemonium but for wise purposes connected with our probation are permitted to interpenetrate our atmosphere enveloping this earth; coming in contact with human spirits, tempting and trying and trying them in every conceivable way.

REV., CHAPTER 1

Matt. 24:27: "For as the lightning cometh from the East and appeareth even unto the West so shall be the coming of the Son of Man."

Hence, we see that the light of his glorified person will flash round the world and affright the slumbering millions now resting in carnal security throughout every nation under heaven. Appalled and panic-stricken they will howl out one universal wail at Him.

“May the Lord anoint your eyes that you may see, your ears that you may hear the voice of your ascended Lord from the skies; Awake, my Beloved, wash and dress, for I am coming.”

NOTES BY COMPILER

Luke 24: “Behold my hands and feet that it is I myself. Handle me and see, for a spirit hath not flesh and bones as ye see me have.”

NOTES TAKEN FROM THE GREAT EVANGELIST PAUL RADER—COMMENTS AND SERMONS

As the body of our Lord lay in the tomb I am confident that all hell held a high jubilee, but on the third day God breathed into that sleeping clay and he arose and there was consternation in hell.

Matt. 28: “Behold there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat



ANGELS AT THE TOMB

upon it. His countenance was like lightning and his raiment white as snow.”

The great Evangelist Rader says, “When God’s Holy Angels came down and rolled the great stone off from the tomb and Jesus came out gloriously resurrected, that the tomb looked like a great MOUTH laughing at death. The mouth said, ‘Oh death where is thy sting, Oh grave where is thy victory.’ ”

REVELATION

This is a Greek word. Translated it means the REVELMENT of Christ in his literal glorified personal manhood back to this world.

DR. GODBEY NOTES

The Theocracy

This word means the government of God. It was the original economy, prevalent in Eden till the Fall. It was revived in a modified sense, after the Fall. Almost totally eclipsed ere long by the wickedness of the Antediluvians, it received the grand impetus in the divine intervention of the flood, sweeping ostensible rebellion out of the world and leaving a solitary righteous family to re-people the earth.

But remember, God's plans never fail. Human and diabolical rebellion may interrupt and postpone them; but omnipotence in due time will sweep away all the fabrication of men and devils and perfect his plans to the admiration of Saints and Angels.

REV., CHAPTER XIX

We find "Amen" and "Hallelujah" are the battle-shouts which everywhere ring along the triumphant phalanx of Immanuel's army. These are Hebrew words, which have never been translated into any of the innumerable languages into which the Bible has been translated. Just as they are, they have been transferred into more than one hundred languages. A ship was under sail on the Pacific Ocean, carrying a Hindoo and a New Zealander. The latter is a convert of the Salvation Army, and the former of Bishop Taylor's missionaries. They are in prayer. The Hindoo receives a landslide from the heavenly country, and shouts aloud, "Hallellujah!" The New Zealander shouts back, "Amen!" Neither knows a word of the other's language. Anon they reciprocate, "Hallelujah!" "Amen!" Soon the strangers mutually embrace.

Noah's family, the elect of the Old World, went up in the Ark, escaping the doom of the antediluvians. So will the Lord's truly sanctified people go up in the cloud gloriously delivered from the doom of the wicked.

As were the days of Noah so shall be the coming of the Son of Man. For they were eating and drinking, marrying and giving in marriage in the days before the Flood till Noah entered the Ark.

When the SONS of GOD, many commentators say, (Seth's children) saw the Daughters of men that they were fair, they took them for wives. Then wickedness increased to an alarming rate, and they became mighty men; old men of renown.

And God saw the wickedness of man and that it was great on the earth; and that every imagination and thought of his heart was only evil continually.

Gen. 6-1. Dr. Torrey says: To interpret Scripture by Scripture, the SONS of GOD mentioned above seems rather to have been ANGELIC BEINGS. Refers to Jude 6. We are told angels which kept not their own principality but left their proper habitation and were kept in everlasting chains in darkness unto the Judg-

ment of the great day, also Sodom and Gomorrah committed the same sins. SEE DR. TORREY'S DIFFICULTIES in the BIBLE, pages 120-121.

NOTE BY COMPILER

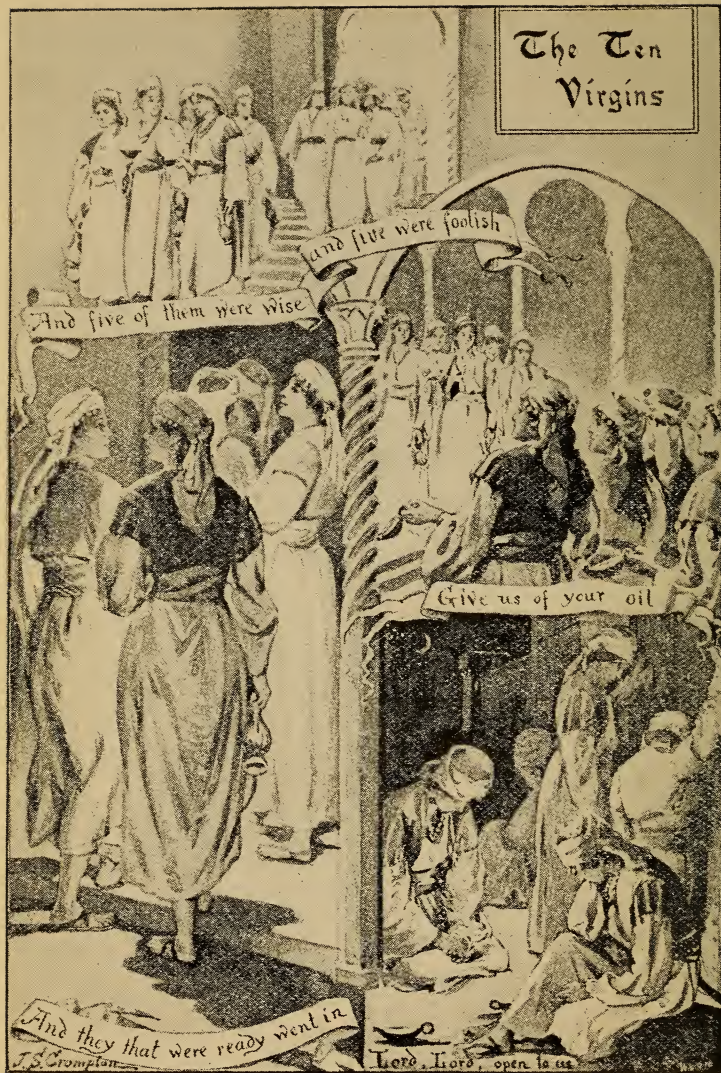
Dr. Godbey says: "It is my honest conviction that this wonderful and incorrigible nightmare on human conscience, the summary of all political intrigue, will run on till the Lord comes to take away His bride."

NOTES TAKEN BY COMPILER FROM MATT. 25 OF THE TEN VIRGINS

REPRESENTS THE RAPTURE PERIOD WHEN CHRIST COMES TO MAKE UP HIS JEWELS. THAT MEETING IN THE AIR AND ALSO FURNISHES MATERIAL THAT REPRESENTS CHRIST'S GLORIOUS MILLENNIAL KINGDOM.

Matt. 25. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom; and five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept; and at midnight there was a cry made, Behold

The Ten Virgins



THE TEN VIRGINS

the bridegroom cometh, Go ye out to meet HIM; "YOU SEE THERE WILL BE SOMEBODY AWAKE. JESUS, OUR SAVIOR'S GREAT WATCHER, THE HOLY SPIRIT IS THE ONE WHO WILL MAKE THE CALL." Jesus has chosen to liken the Rapture period when He comes to make up His jewels and His Glorious millennial kingdom to, the ten virgins, and as a parable I do not think he could have found anything better in all God's universe, and I think the glorious Creator centered all his creative genius powers on that most beautiful creature, the virgin, the helpmate of man, God's gift to man. The female human being with her heart and soul filled with the holy spirit is certainly the highest pinnacle of all of God's creation in this world. God made man in His own image and likeness, then improved on him by making woman. Certainly the female element is the refining element of the human family; this is the reason it looks so much worse for her than men, when they loose their refinement and modesty. This something called Modesty and Refinement all women folks should guard and protect; that beautiful prize, God's glorious gift to the human race, equal to the Apple of her life or her life.

Now let us look at those five wise virgins from an artistic view point of this world, then again from a spiritual conception of heavenly symbols as are found in this parable. First see how they appear and look. They are rather tall, but shapely, and perfectly formed, in stature, shape and size and comely. They have queenly shaped heads with long beautiful hair, with a girlish toss over their shoulders, fixed with a beautiful band of some white material around the head. They have large sparkling eyes which scatter delight. Their faces, with fine features, and with a Halo on their countenance. They are dressed in a loose, long white garment, as white as snow, plain but spotless white, with sandals on their feet. They are queenly in every particular and modest to a fault, with glorified intelligence. Their eyes and countenance are sparkling with the love of Jesus. Their vessels are their hearts filled with the oil of gladness, which is the Holy Spirit. They have their lamps ready and waiting for the bridegroom, and they were waiting and watching, waiting and watching, so long that they slumbered and slept and there was a cry at midnight, "Behold the bridegroom cometh, go ye out to meet him."

The five foolish virgins are the twentieth century nominal pleasure loving, pleasure seeking church members, but they are also fine girls. They have been born again of the spirit. They are dressed fine, with highly colored silk dresses, high buttoned shoes, and are equal physically to the wise virgins. They are of the wealthiest class. They are very intelligent but like worldly pleasures. They are not expecting the bridegroom so soon. They intended to get the Holy Spirit in their hearts and try to keep him there but they think there will be plenty of time. However, they like the company of the wise virgins and love to be with them but haven't got their hearts filled with the oil of gladness or the Holy Spirit.

JESUS' WONDERFUL SPIRITUAL ALLEGORY OF THE TEN VIRGINS PARABLE was without doubt intended to represent the entire Christian world and the figure is to convey the fact that they were a select representative body, and by our Lord taking ten virgins for a representation of the Rapture period and of His millennial kingdom would show how beautiful, how cheerful, how virtuous and glorious will be His millennial kingdom.

As the wise virgins are Christ's jewels that will be caught up to meet the Lord in the air when the watcher's cry is made at midnight. They represent all the Godly people of the world that have the Holy Spirit and the five foolish virgins will go through the Tribulation and many of them become martyrs for Jesus and will come through into the millennial kingdom. These foolish virgins represent all the Christian world that is left on the earth after the Salt of the earth is taken in the Rapture period.

NOTES TAKEN FROM DR. GODBEY COMMENTS ON REV., CHAPTER XI

The momentous issues predicted in all the later-day prophecies belong to the third woe, and will take place during the seventh trumpet. You see unmistakably, from the above quotations, that every human government on the globe, both political and ecclesiastical, is to be turned over to the Lord Jesus Christ when He comes to reign. Two hundred millions of martyrs have sealed their faith with their blood. All their prayers for deliverance, victory, and the triumph of truth and righteousness in the world, are going to be answered. They will be rewarded with a place in the first resurrection, and receive kingdoms and

crowns as the faithful subordinates of the reigning Christ in the coming millennium. The popular idea that the wicked multitudes will be converted during the Gospel Age is unscriptural. They may be saved, if they will: but there is the trouble. They love sin too much to give it up. Jesus says, "the saved are few," while the multitude travels the broad road. In the Jerusalem Council the end for which the gospel is sent into the world is defined: "To gather out of all nations a people unto the Lord."

The wonderful prophecies about a nation being born in a day belong to the millennial period. As above quoted, these people who reject the gospel, and destroy the prosperity and happiness of the earth by their wickedness are not to be converted, but destroyed. The rulers of the world, political and ecclesiastical, with millions who sycophantize them into office, would not let the Lord reign, if He were to come down today on His millennial throne.

Therefore, when He comes and takes His blood-washed bride out of the world, the Ancient of Days will descend (Dan. 7:9), encumber His castigatory judgment-throne, and enter into righteous judgment with all the wicked nations and fallen Churches of

the earth. He said to His Son: "Sit Thou on my right hand until I make Thine enemies Thy footstool." Hence you see the invisible Father will descend and sit in judgment on all the powers of the earth, political and ecclesiastical, and administer to them the just reward of their rebellion, maladministration, high-handed iniquities, vices, and crimes, till the sweeping catastrophes of the great tribulation shall remove from the earth the unsaveable, incorrigible population. Dan. 7:13, 14, reveals the "Son of Man" coming down on His millennial throne to take possession of this world, immediately after the Father has prepared the way by His pre-millennial judgments. The very fact that the Holy Spirit says that the Son of Man shall come and reign on the earth forever beautifully corroborates Acts 1:11: "This same Jesus whom you saw ascend up to heaven, will also come again in like manner as ye saw Him go into heaven." When Jesus gave us the commission, He said, "Lo, I am with you alway, even unto the end of the age." Hence we see that the God-Christ is with us throughout the Gospel Age; but the man-Christ has not been on earth since his ascension from Mt. Olivet. Zechariah 12:4 says: "His feet shall stand in that day upon the Mount of Olives."

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REV., CHAPTER 1

The Millennial reign will be the final restoration of the Theocracy in its Edenic splendor and glory, never again to go into eclipse, but to brighten in the sweep of a thousand years, accumulate new luster in Satan's post-millennial defeat and ejection into the lake of fire, brighten through the final judgment, earth's fiery sanctification and final celestialization, and sweep on through all eternity—the bliss of glorified saints and the joy of angels, archangels, cherubim and seraphim.

TIME OF THE END

While it is positively revealed that no one is to know the day of His coming, yet it is positively certified that the Lord's true people are to know the time of the end.

REV. CHAPTER XIV

Matt. 24: 30, 31: "Then shall the sign of the Son of man appear in the skies, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth His angels with a great sound of a trumpet, and they shall gather together His

elect from the four winds, from one end of Heaven to the other.’’

As Daniel and John did not live in the time of the end, they did not know it. Daniel was terribly grieved because he did not know it; but God said to him (12:9) “Go thy way; close up the vision and seal the book till the time of the end. Many shall run to and fro, and knowledge shall be increased.” We are now living in that period. Many are running to and fro, and spreading abroad the knowledge of the Lord’s speedy coming. Thus you may rest assured that we are living in the time of the end, and the coming of the Lord is nigh. If John had preached and withheld his testimony, he might have stayed in Rome. We must not only preach the word straight and clear, but constantly corroborate it by our testimony. In that case the blessing of persecution will not be delinquent.

As John arrived in Patmos late Saturday evening, spent the night in prayer, with the opening Sunday morning, the glorified Savior came down, opened heaven to his vision, and revealed the wonderful prophetic panorama. Why is our Sabbath the first day of the week? We see here the apostles kept the

first day, and, because of its sanctity, called it the Lord's day.

The golden candlestick symbolizes a Church full of Holy Ghost religion, in which the Holy Ghost Himself is the light. Here we have a glorious description of the glorified Savior as He walks amid the golden candlesticks.

“Clothed with a garment down to the foot and girded about the waist with a golden girdle.” This is a description of His priestly regalia, as our Savior is Prophet, Priest, and King. As Prophet, He teaches us; as Priest He atones for all our sins; as King, He rules us forever. During His earthly mission, He served mankind as Prophet, and was a most indefatigable preacher. He is now exercising His priestly office at the Father's right hand in heaven. He will soon come down with His mighty angels and transfigured saints to set up His kingdom on the earth and reign forever.

“His head and His hands were white as wool, white as snow.” This clause describes His antiquity, setting forth the fact that He is uncreated, and has existed from all eternity. “His eyes are as a flame of fire.” This certifies His omniscience. The eye is the great

receptacle of knowledge, and symbolizes all the senses.

“His feet were like unto brass.” This clause describes our Savior’s immutability, revealing the fact that He never changes, but is the same unutterable love, omniscient wisdom, and superabounding grace, yesterday, today, and forever. “His voice as the sound of many waters.” This reveals His awful denunciation of sin. The artillery on every battlefield, the roaring thunder, the mighty tread of the hurricane, the sweep of the cyclone, the shock of the earthquake, and the bitter wail of the earth’s suffering millions, articulate our Savior’s warning voice against sin, doom, and damnation.

“Having in His right hand seven stars.” These stars are the faithful preachers of the gospel. So, if you want to be a star preacher, be sure the Savior holds you in His right hand. If you preach the truth, the whole truth, and nothing but the truth, fearless of men and devils, regardless of reputation, filthy lucre, ejection, and decapitation, rest assured Jesus will hold you in His right hand, and you will have the victory when the world is on fire.

“Out of His mouth goes a sharp, two-edged sword.” This is the word of God revealed in the Bible. This

wonderful sword has two edges, sharp as God's lightning, i. e., the salvation edge and the damnation edge. If you receive the salvation edge, and permit it radically and intrinsically to dissect the soul, spirit, heart, mind, and body, it will cut out every fibre of sin's warp and woof, actual and original, and effect a complete purgation from iniquity, investing you with the spotless robe of entire sanctification, and actually leading you out into the heavenly state, ready, watching and waiting for the Lord to descend, translate and take you up into the cloud.

If you prove too cowardly to receive the salvation edge, and let it cut out of you all sin, you will have to take the damnation edge, which will cut all your hopes out of heaven. "His countenance appears as the sun in His power." John 1:9: "He is the true light, which lighteth every man that cometh into the world." Thus we see that the world's Savior shines on every human soul. Hence Paul says even the heathen are left without excuse (Rom. 1:20). John says if we walk in the light, the blood cleanseth from all sin. Here is solved the problem of universal salvation. As the sun sends his light throughout the whole world, so the glorious Sun of righteousness

illuminates the spiritual world, giving to every human being—saint, sinner, heathen, Jew, and Moham-medan—all the light they need to lead them to heaven. If they will only walk in all the light they have, His blood will cleanse them from all sin, and robe them for glory.

“I have the keys of death and Hades.” Here we see that no person can die until God permits. People vainly talk about a Christian dying unsanctified. Such a thing never occurs. From the moment of your conversion, the holy Sanctifier is with you, holding the keys of death and Hades. He will not permit death to touch you till He finishes His work in your entire sanctification, which He can do in the twinkling of an eye **IF YOU ARE TRUE TO JESUS**. If you will not permit Him to sanctify you, but grieve Him away, you become a backslider, and drop into hell.

Do not understand by the above notes that every one that is converted will be sanctified whether they live a true Christian life or not. This means when they live a true Christian life—Dr. Godbey must mean Christian when he says one cannot die till God permits.

NOTES BY COMPILER

Hades is a compound Greek word, meaning unseen world, and including both heaven and hell. Gehenna is the Greek word which always means hell, and nothing else.

NOTES TAKEN FROM DR. GODBEY'S COMMENTARY ON REV., CHAPTER 11
P. 33-34

THE ECCLESIASTICAL CLIMAX

These seven churches, in their historic succession, set forth in vivid climax the visible Church, from the Apostolic Age to the Millennial reign. Ephesus, with its transcendent orthodoxy, though actually backslidden, condemned, and fallen from the kingdom, emblemizes the general Church in the post-Apostolic Age, when she was rapidly sidetracking from the glorious experience of entire sanctification which shook the world with the tread of a thousand earthquakes, and interpenetrated all nations during the Apostolic Age.

Smyrna was a little, dirty village, under the shadow of the great metropolitan Church at Ephesus. How striking the fact that the Holy Ghost adduces not a solitary charge against this Church! Though poor,

illiterate, obscure, and unknown, she walked with God in white, her garments unsullied. This Church represents the people of God during the age of pagan persecutions, which began under Nero and ceased under Diocletian, including a period of three hundred years, during which one hundred millions of Christians sealed their faith with their blood. Last summer I visited the Coliseum in Rome, where one hundred thousand cruel heathen men and women assembled nightly for three hundred years, to see the lions eat up the Christians.

I visited the old judgment-hall, where Nero sat upon his tribunal, and condemned Paul to decapitation and Peter to crucifixion. I saw the gloomy old Mamertine prison, where Paul was incarcerated. Then I followed him out through the west gate to the spot where the Roman soldiers cut off his head. I also followed Peter to the Campus Martius, where he was crucified with his head down.

REVELATION, CHAPTER IV—P. 43

Paul speaks of the third heaven. The firmament enveloping this earth is the first heaven, the astronomical universe is the second heaven, and the home of the glorified saints and angels, in the presence of

God, is the third heaven. The Apostle John stands on the lonely isle. After a night of prayer, he lifts up his eyes, looks through a door opened in the firmament, and contemplates the wonders of the Apocalyptic visions.

REVELATION, CHAPTER VI—P. 60

Oh, how rapidly is the Holy Ghost everywhere opening and revealing these wonderful latter-day prophecies to His holy people! The rapture of the bride, accompanied by the resurrection of the buried saints, and the translation of the living, will call Daniel from the dust, to stand in his lot; i. e., and see the literal fulfillment of the mighty wonders whose prophetic vision caused him to faint and fall as a dead man. Doubtless, the tribulation period will be characterized quite extensively by earthquakes and other noted physical phenomena.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XII—P. 135

We learn here that Satan, from his apostasy has been the accuser of the brethren, as he wickedly and falsely maligned the innocent angels before the Almighty, thus filling heaven with confusion till he

was cast out. So he has indefatigably pursued that course on earth. Martin Luther says he appeared before him in an embodied form, held up for his inspection the long, dark catalogue of his sins, and assured Luther that they were too great to ever be forgiven; but when he approached the devil and wrote beneath that long, black catalogue, "The blood of Jesus Christ cleanseth us from all sin," Satan cowardly fled away.

In Nehemiah we have the scene of Joshua, the high priest, standing before God in polluted apparel, and Satan standing at his right hand, relentlessly accusing him, and pretentiously vindicating the divine glory with wonderful assiduity, persistently berating the impudent presumption of Joshua to think the aggravated and persistent idolatry of Israel could be forgiven consistently with the purity and glory of the divine sovereignty. In the midst of Satan's accusations, a bright angel sweeps down from heaven, strips Joshua of his soiled garments, which symbolized Israel's sins, and invests him with shining robes, white as snow. At this moment the devil takes his flight.

Satan upsets more Christians in this way than any other; i. e., by holding up the dark columns of their

flagrant sins for their contemplation. Though these sins have already been forgiven, if Satan can get you to look at them in the absence of the cross, he will first inject discouragement, then doubt, and finally throw his black wing over you, dragging you into apostasy and damnation. Oh, how Satan, by this stratagem, tilts over the sanctified! Introspection is good and helpful, if you will always see your old, dark depravity under the blood. But Satan will try to get you to look at the old rattlesnake den of diabolical passions and lust in the absence of the blood. If you let him play that stratagem on you, he will down you every time.

“They conquer him through the blood of the Lamb, and through the word of their testimony, and they loved not their lives unto death.” Amid all the devices of Satan, you should constantly keep your eye on the blood. If you ever persistently introspect your own heart in the absence of Jesus and the blood, you will be in imminent danger of getting into darkness and trouble. Satan will do his utmost to absorb all your attention in the contemplation of your sins, so you will have none for Jesus and the blood. Besides, he will magnify your little innocent infirmities which

are not removed in sanctification, but remain till you are glorified, when the soul leaves the body. This glorification not only sweeps away all your infirmities, but confers on you angelic perfection, in which you live in heaven forever. Satan's fond caprice is to magnify these infirmities into mountains of sin, and get you to look at them instead of keeping your eye on Jesus and the blood. Remember, as this verse says, You conquer all of your sins by the blood and defeat the devil by your testimony. If you permit your testimony to flicker, the devil will get the advantage of you, discourage, weaken, and ruin you. Your heart is for Jesus; you give it to Him and keep it in His possession by faith.

Hence, your consecration and faith are for God; but your testimony is for the devil. In this way you get the victory and keep him off of you. Did the angels in heaven need the blood of Jesus to conquer the devil? Heb. 9:23: It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.' Here is a contrast between the sacrifices of the Levitical law and that of Christ. We see in this Scripture that all heaven

needed the purgation which Jesus brought in by His expiatory death. At that time the inhabitants of the heavenly worlds were on probation (which has doubtless expired). The irregularity of Lucifer's insurrection was felt and recognized throughout the celestial empire.

Christ was the Michael who then led the embattled host to victory in the ejection of Satan and all of his followers out of the celestial worlds. But this would not suffice. The Divine government must be perfectly vindicated and order restored. Hence, then and there the foundation of the redemption scheme was laid, Christ having volunteered to take the trouble into hand, prosecute the war against sin and Satan to the bitter end, exterminate the malady, completely expurgating all worlds by His precious blood, thus in the Finale restoring perfect order and eternal loyalty throughout the universe.

In the economy of the fullness of the times to reveal all things in Christ, both the things which are in the heavens and the things which are on the earth were even in Him.

The word "heaven" in your Bible is "heavens" in the Greek, confirmatory of the universally received

astronomy revealing innumerable worlds, which constitute the celestial empire. There is a sense in which Satan's revolt infected these heavenly worlds. As to this world, the devil actually cut its head off in the capture of its king and queen. Spiritual life is the head of the man. Satan cut it off. Hence the great work of Christ is the restoration of this world and the confirmation of all worlds in their eternal, unshaken, unshakeable, and perfect loyalty to the Divine administration. Therefore, the victory over Satan in his ejection out of heaven and his final defeat on earth, ultimate into the darkness of nonentity, infinitely beyond the Ultimathule, where the combined illumination of one hundred and seventeen million glowing suns have never shot one cheering ray, is all from his first revolt in heaven to his final and immutable doom through the blood of the incarnate Son.

No wonder all heaven rejoiced when Satan and his followers were cast out; and we do not wonder that a dismal woe is pronounced on land and sea, because the devil and his innumerable demons have come down, if possible, to ruin every human being, dragging men and women indiscriminately into hell. Satan is in a great rage, burning with the enthusiasm of hell-fire

to utilize every possible opportunity because his time is short. He has already had this world by the throat six thousand years, sweeping them into hell by millions. But this period is very short, when contrasted with the never-ending eternity.

While Satan is utterly dead spiritually, and destitute of spiritual light, yet he has a great and powerful intellect. To what extent he understands the Scriptures and fathoms the prophecies, WE KNOW NOT; but it is certain his mighty intellectual perspicacity has a wonderful diagnosis of the divine plans. He is fully assured that embargoes rest on his prerogative in the near future. Doubtless the fearful apostasy of the Churches, and the awful increase of wickedness in the world, especially in the last fifty years, result from Satan's unprecedented activity and adroitness in the prosecution of every conceivable stratagem for the seduction of souls and the population of hell. The solution of this alarming phenomenon is evidently in the fact that he has prophetic inklings that the Lord's kingdom is nigh, and his time is very short. Comparatively with eternity it has always been short; but now it is almost gone. No wonder the hosts of hell are all under double duty to get the caverns of de-

struction filled up before his impending arrest and final imprisonment.

“Now unto him that is able to keep you from falling and to present you faultless before the presents of His Glory with exceeding joy; To the only wise God our Savior be glory, majesty, dominion, and power both now and ever. Amen.”



BOOK II.

REACHES FROM THE TIME OF CHRIST TO THE
RAPTURE PERIOD
THAT GREAT MEETING IN THE AIR

NOTES TAKEN FROM DR. W. B. GODBEY, D. D.,
COMMENTARY ON REVELATION,
CHAPTER XX—P. 256-257

“Oh, blessed and holy is he that has part in the first resurrection; over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” The word “holy” in this verse is the same word which means Sanctified. This word, with its synonyms, oc-

curs six hundred times in the Bible. Oh, what an inspiration to every soul to get sanctified wholly! Why does the second death have no power over the participants of the first resurrection? Because they have passed their probation, and now occupy their transfigured bodies. Did not the angels fall and become devils? This took place while passing through their probationary state. Evidently all created intelligences are originally on probation. Doubtless the inhabitants of those heavenly worlds have long ago completed their probation. Hence we hear of no more apostasy. So it is with all who enjoy a part in the first resurrection. Being raised and translated when our Lord comes to reign, their probation having ended, they will enjoy the transfigured glory, forever triumphant over the second death. Of course, even the saints who shall live upon the earth during subsequent ages, in their mortal bodies, will still be on probation, exposed to temptations, liable to fall, and finally incur the horrors of the second death. This verse clearly assures us that all the participants of the first resurrection, whether risen or translated, will reign with Christ a thousand years. Oh, blessed assurance and thrilling inspiration, driving all indifference, stupidity, and ennui beyond the North Pole!

Just to think that our Savior is liable to descend this moment, raise His buried saints, translate the living, invest us with a crown and scepter, and promote us to a throne to participate in His glorious millennial reign.

REVELATION, CHAPTER XIV—P. 157

John testifies that the members of the bridehood are the first fruits unto God and the Lamb, while the glorious harvest is to be reaped during the millennium. This reveals the great and universal mistake on the part of God's people in recognizing the present age as the harvest. It is a time of toil, conflict, and persecution, in which much seed is sown, irrigated by tears; but, as we are here informed, the reaping is only the first-fruit. This harmonizes with our Savior's testimony, that "the saved are few." In vain do we anticipate the wonderful in-gathering of the nations while Satan and his myrmidons are loose on the earth. Till they are cast out, the pilgrims on the King's highway will be here and there a traveler. We should now lay all the powers and agencies of Christendom under contribution to preach the gospel to all nations, that the elect of grace may enjoy a participation of the bridehood. We see here that the only condition

of membership in the bridehood is entire sanctification. They are all "blameless," and "no guile found in their mouth." Hence we see they are fully saved from all phases of hypocrisy. Where will the bride be during the tribulation period? 1 Thess. 4:13, 18. We learn that the Lord will come and take up His saints, raising the departed from the dead and translating the living. After this, when He comes to reign, He will bring with Him these same transfigured saints. What will the members of the bridehood up in the firmament during the tribulation be doing? While the Ancient of Days here on earth is administering the awful premillennial judgments (Dan. 7:13) the Son of God will be administering a very important premillennial judgment among the members of the bridehood. We are copiously informed in the word of God that Christ will rule the millennial world through His transfigured saints. Perfect order characterizes the universe of God in all worlds. Consequently, the very Greek word—cosmos, which means order, also means the world. Hence, you may rest assured the millennial world will be the beau-ideal of perfect order, as neither the devil nor his emissaries will be here to disturb it.

REVELATION, CHAPTER XV—P. 179

“I saw as it were a sea of glass mingled with fire, and those who are triumphant over the beast and his image, and the number of his name, standing on the sea of glass, having the harps of God.” Here John has another vision of the bride. The sea of glass is the imperturbable experience of the soul’s profound repose in Jesus when it enters the experience of entire sanctification.

A thousand cyclones may sweep over a sea of glass and never make a ripple on the surface. So it is with this wonderful soul-rest. It is proof against all distraction and perturbation. “Commingled with fire” means the glorious baptism of Pentecostal fire, which Jesus always gives the sanctified soul. It is the Christian’s invincible panoply for the Lord’s war against the devil. It is His indispensable palladium for the conquest of the world. A well-rested man will do about ten times as much work as a tired, worn-out man. Hence, perfect rest in Jesus and the fiery baptism flooding your soul will enable you to shout down every Jericho and chase a thousand devils. These are the people who have the victory over the beast, and his image, and the number of his name. We also find

these victors over the beast, his image, and the number of his name, all sing the song of Moses and Lamb. The normal attitude of the Mosaic Dispensation was that of justification, while that of the Christian Dispensation is entirely sanctification. Therefore you see all the members of the bridehood will sing about this wonderful double salvation. They all have the experience of regeneration and entire sanctification. So, if you are a candidate for the bridehood, you must have two experiences, and sing the song of Moses and the Lamb.

“Thou alone art holy.” Hence you see, intrinsically none are holy but God. Wesley well says, “You cannot lay up a stock of holiness, as you can only be holy in connection with Christ. The moment you separate from Him, you have nothing but unholiness left.” Hence we can only have delegated holiness, and receive it from Christ constantly by faith. Your faith should be as natural as breathing, so you rest in Jesus like a tired child in its mother’s arms, unconscious of the slightest effort on its part.

This holiness is original in Jesus and imparted to us. Faith is the hand with which we reach out and receive this holiness. There is no defalcation about

getting it. If we only touch the hem of His garment, virtue will come out of Him, and make us holy. In this respect we are like him. We partake of His holiness. (Heb. 12:10.)

He is Prophet, Priest, and King on earth, He was the most indefatigable preacher, i. e., prophet, the world ever saw. Having finished His gospel ministry, He entered upon His priestly office in the capacity of high priest, offering His body on the cross, a sacrifice for the sins of the whole world. Then flying up to heaven, He sits down on the mediatorial throne at the right hand of the Father, there, by His intercessory prayers, to perpetuate His priestly office till He descends to reign over the world. Meanwhile, the Father is administering the government of this world amid frequent castigatory judgments, which will finally culminate in the great tribulations, when the invisible Ancient of Days will sit upon the premillennial judgment-seat in this world, till all the thrones shall fall, kingdoms crumble, and Babylon topple to rise no more. Then the Son of man will come down in the clouds, take the scepter of the world from the hand of the Ancient of Days and rule all nations forever. (Dan. 7:13, 14.)

REVELATION, CHAPTER XVI—P. 190

“Behold, I come as a thief.” We are here reminded that our Savior will come about the time of these awful conflicts and steal away His bride. A thief always comes to steal. Our Savior wants nothing in this world but His bride till the devil is cast out of it; then He will take possession. He frequently speaks of coming as a thief, since the thief is always unknown and unexpected. These characteristics of the thief will our Savior verify to His enemies. A wicked world and slumbering Church will have not the slightest anticipation of His coming till He has come and taken away His bride. 1 Thess. 5:4, Paul assures us that to His saints He will not come as a thief in the night. No, we are on the outlook, and will not be surprised if He comes at noonday or at midnight.

REVELATION, CHAPTER XX—P. 252

In our Savior’s sermon on the judgments, which He preached on Mt. Olivet the day before He was crucified (Matt. 24, Mark 13, and Luke 21), describing His coming in the premillennial judgment, He says: “Two men shall be in the field; one is taken, and the other left. Two women shall be grinding at the mill;



And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, "fear God and give glory unto Him, for the hour of His judgement is come, and worship Him that made Heaven and earth, and the sea, and the fountains of waters." (Rev. 14:6)

the one is taken, the other left." He also says: "When the Son of man cometh, He will send forth His angels to gather out of the four quarters of the earth, from one extremity of the heavens, even unto the other extremity."

REVELATION, CHAPTER XIV—P. 160

"I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made Heaven and Earth and the Sea and the fountains of waters." The prophetic panorama clearly authenticates the conclusion that this angel is the present Holiness movement. He is not only commissioned to preach the doctrine of holiness to all nations, but the coming of our Lord to judge the wicked Gentiles and the fallen Churches, and to call back the world to the worship of God only. We see from this chapter that this gospel of holiness and the Lord's coming is to be preached to all nations by the Holiness people. Bishop Taylor has twelve hundred missionaries in the heathen field, Hudson Taylor eight hun-

dred, A. B. Simpson four hundred, and General Booth twelve thousand, all preaching entire sanctification. Here we see four sanctified preachers, without a dollar, having fourteen thousand four hundred missionaries preaching the gospel of holiness to nearly all the nations of the earth. The Holiness movement, without salaries, has more missionaries in the heathen field than all the Churches on the globe, with their wagon-loads of gold and silver. Men and women without financial resources are flying to the ends of the earth preaching the everlasting gospel of entire sanctification to all the nations. Last year I traveled twenty-two thousand miles, and did not have twenty-two cents to start with.

The Holiness movement, symbolized by the angel in the 6th verse, is this day preaching the gospel throughout the whole world with wonderful expedition. Hudson Taylor, with his eight hundred missionaries, is in China.

Sanctified Bishop Thoburn, with his five Conferences, is in India. Sanctified Bishop Taylor, with his twelve hundred sanctified missionaries, is in Africa. A. B. Simpson is fast scattering his sanctified missionaries throughout the heathen world. Last

August, at Old Orchard Camp-meeting, in Maine, he raised seventy-two thousand dollars for missions at a single collection. The Salvation Army, with twelve thousand holiness preachers, belts the globe. Astounding is the velocity with which the Apocalyptic Angel, i. e., the Holiness movement, is flying to the ends of the earth preaching entire sanctification and the speedy coming of the Lord to all nations on the face of the whole earth.

This angel proclaims the fall of Babylon, which will speedily follow the preaching of the gospel to all nations. We see from the 18th chapter that Babylon will fall in the midst of the tribulations. The proclamation here is anticipatory of the coming event.

REVELATION, CHAPTER VII—P. 62-71

Meanwhile the Angel of the Lord is in a hurry to seal God's saints before the awful outbreak, as the Heavenly Bridegroom wants to take them out of the world. The light of salvations began in the East and moved toward the West. Hence the trend of gospel agencies and Christian progress has been with the sun—from East to West.

REVELATION, CHAPTER VII

Hence, so far as we know, there is not the slightest reason why the Lord may not now descend and take His bride out of the world. Here we have a clear definition of the qualification for the bridehood. The Holy Ghost says unequivocally they come out of great tribulation, having washed their robes and made them white in the blood of the Lamb. Hence, entire sanctification is the solitary and inalienable qualification for membership in the bridehood.

NOTES FROM SERMONS OF THE GREAT EVANGELIST, J. WILBUR CHAPMAN

I am led to have special confidence in all that He has to say concerning His personal return to the earth. This has been to me for years a blessed hope. It has been one of the never-failing inspirations in my ministry. It has constantly stirred me on to increased activity in connection with my evangelical work, and but for this blessed hope I think that many times I would have grown discouraged and felt like giving

everything up. I could wish for my brethren in the ministry and my Christian friends everywhere, no greater joy than that which has come to me in the thought that my Lord is coming back again to the earth. It may be that before this year ends He will come for His own, and if He comes, I want Him to find me not only watching but longing for His return. It was this hope which inspired the Apostle Paul as he neared the end of his earthly journey, and this made it possible for him to say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy, 4:6, 7, 8).

I give my message rather as a testimony, than as a discussion, and I delight to do this, for I am sure that my ministry has been blest, and my own experience greatly enriched, because I have so long looked for His return.

“So I’m watching quietly every day,
Whenever the sun shines brightly,
I rise and say:
‘Surely it is the smiling of His face,’
And look unto the gates of His place
Beyond the sea:
For I know that He is coming shortly
To summon me.”

Titus 11:13: Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ.

1 Cor. 11:9-10: But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.

I do not concern myself with the details of His coming; I do not discuss now the questions as to whether the Church shall have any part in the Tribulation. The scholars themselves are not agreed concerning these matters. I only know that all are agreed in this—that He is coming back, and I believe He may come soon.

“It may be at morn when the day is awakening,
When sunlight through darkness and shadow is break-
ing:

That Jesus will come in the fullness of Glory,
To receive from the world His own.

“It may be at mid-day, it may be at twilight;
It may be perchance that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives His own.

“O joy! O delight! should we go without dying,
No sickness, no sadness, no dread, and no crying—
Caught up through the clouds with our Lord into
Glory
When Jesus receives His own.”

I realized that the world surely was not growing better. I was not unmindful of great inventions, and great efforts put forth in behalf of the downtrodden and oppressed. I was not blind to the fact that great charitable institutions for the betterment of society had flung wide open their doors. I knew that all that was good in the world was getting better, but I also knew that all that was bad was constantly growing worse, and I knew then and know now that the world

as a whole is not getting better, and this greatly disturbed me. Then I read words written by inspiration centuries ago, and these words were a perfect description of what should be and what is., (1 Tim. 4:1-2): Now the Spirit speaketh expressly that (in the year 1916, it would seem as if such a reading were permissible) some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—Is not this a perfect description of today? (2 Tim. 111:1-5). This know also that (in the year 1915) perilous times shall come. For men be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

If He should come while I am still alive, I know of several places at any one of which I should very much like to be when He appears. I think I should like to be in the Grayfriars Churchyard in Edinburgh, Scotland, and see the martyrs rise to greet Him, or I should like

to be at Round Top in Northfield, where D. L. Moody is buried, and I should like to see him as he rises to meet his Lord—but best of all I should like to be at that spot where the graves of my own beloved dead are found, and see them as in the body they are caught up to meet Him.

So I'm watching and I'm waiting
Each moment of the day,
For it may be at noon or evening
When He calleth me away—
And it makes the day go faster,
And its trials easier borne,
When I'm saying every morning
Today the Lord may come.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REVELATION, CHAPTER XI—P. 117

Hence, pursuant to these prophecies we fondly anticipate the return of our Lord to this earth in His Glorified humanity. Just so surely as He rode into Jerusalem on a donkey, He will come in on a cloud; so surely as He hung on the cross, will He sit on the throne. These Scriptures are plain and unmistakable, all theological tergiversations notwithstanding. Our

Lord's blood-washed bride in every nation under heaven now hears His voice, thrills with holy enthusiasm, and hastens to meet Him as He comes back to earth not to suffer and to die, but to conquer and to reign. As Daniel and John, with many other inspired writers, constantly speak of His kingdom on earth with all other phases of revealed truth. While the Bible reveals that God the Father administers the retributive judgments which supervene during the Gospel Ages, the final judgment at the end of time. **A THOUSAND YEARS—**(Dr. Whedon, Commentor)

As we are still in the land of symbol, there is ample reason for applying the symbolic interpretation to this number. We have the number of universality, ten, raised to a cube, and producing, on the year-day principle, 360,000 years. The 1260 years of antichrist rule dwindle thereby to an insignificant extent in comparison with the earthly reign of Christ. Glasgow well says, "Against the hypothesis of the contracted millennium there lies this startling objection: that it assigns to antichrist a more extended reign than to Christ. But, if the reign of Jesus be 360,000 years, and the end of antichrist or heathenism be speedily approaching, their duration is of no moment, being at

most about 7,000 out of 360,000 or one-five-hundredth part.' We are then only in the morning dawn of human history. Progress is the law, not only in nature and in history but in the Messianic kingdom. It is not only the few that are finally saved. Entirely correct is the inference drawn from the doctrine of the millenium by Dr. Bellamy, that the number of the lost in comparison to the saved may finally be as the number of male-factors now hung to the rest of society.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XVII—P. 203-204

“I saw the woman drunk with the blood of the saints and the blood of the martyrs of Jesus, and seeing her, I was astonished with great astonishment.” The woman—the harlot of Babylon, the fallen Church, the devil’s disciple is drunk with the blood of God’s saints and martyrs. History bears testimony to the appalling fact that she has murdered two hundred millions of saints. It is a significant fact that the secular powers have never slaughtered God’s people unless manipulated by the ecclesiastical. The counterfeit bride is the implacable rival of the true, and has done her utmost to destroy her in all ages. The present opposition to holiness is the very venom and

rage of the Babylonian hag. Why was John so unutterably astonished? The word "admiration" in English is utterly wrong and misleading. John's ineffable wonder was because he identified this drunken harlot, covered with the blood of God's saints and riding the cruel beast of Romanism, with the humble bride of Christ he saw fly from the bloody beast in the 12th chapter. The identity is indiscernible, save by the revelation of the Holy Ghost. This confirms most indubitably the apostasy of the Church. In a similar sense Satan was once a bright archangel in heaven. The devil has no creative power except of sin, death and all evil, and God can't create sin. But the devil has illimitable power of transformation. The fallen Church is a sad monument of this power. This wonderful transformation is so cunningly manipulated by the great deceiver that the victim never knows it till the Holy Ghost shines in. These two hundred millions of God's humble saints have all been accompanied to the burning stake by a long-faced clergyman, who believed the cruel martyrdom was right and necessary to the glory of God and the good of his Church. Jesus Himself heads our list. When Caiaphas, the high priest of Jerusalem, signed His death-warrant, he assuredly believed he was doing God service.

NOTES FROM THE LORD'S RETURN—BY JESSE
FOREST SILVER—P. 125-126-127-128

The Huguenots. The French Huguenots were Chiliasts, and a very spiritual people. The Camisards and the French Prophets—rustic, plain, pious and chiliastic—who flourished after the Reformation, may be mentioned at this junction.

The Camisards, French Huguenots, who were so called because of their extremely plain clothes, were loud in their expressions of chiliastic hope. They attracted special attention about the year 1700. They professed to have the Holy Ghost; they “staggered, fell, shut their eyes, heaved their breasts, shouted.” In 1702 many were put to death by torture; leaders were burned alive in 1775; others were “broken on the wheel.” In their houses and on the hills their cries to God for mercy upon lost souls resounded over the land. Rome sent monks to convert them. They were numerous among the Cevennes Mountains of Southern France, where the “Poor of Lyon,” the Albigenes and the Waldenses sought refuge. Cruelly persecuted, the Camisard peasants were “extinguished in blood.” Evervinus, who executed many, wondered

how those "members of the devil" could endure their torment "with joy and gladness."

French Prophets, precursors of the Irvingites, were Camisard refugees who came to England in 1706. They believed that Christ was coming very soon. They had the Holy Spirit; great internal divine joy and satisfaction; strong spirit of prayer; faith for divine healing; zeal to carry the Gospel to every nation. Sir Richard Bulkeley, Lady Jane Forbes, and other prominent persons, were followers. Samuel Keimer came to America with the Quakers.

John Wesley, who preached to "Jumpers" and "French Prophets" in the highlands, found them professing holiness. Without condemning them, he mentions unusual actions: "Frequently three or four, yea ten or twelve, pray aloud altogeth'er. . . . Several drop down as stiff as a corpse; but in a while they start up, and cry, "Glory! glory! perhaps twenty times together." Their religious fervour was intense, but their lives were unassailable.

St. Bartholomew's Day, August 24, 1572, will never be forgotten. Let us go back to Paris in Reformation days. Here are the fathers of the people we have just

seen. They are chiliastic and spiritual. Rome secretly plans their extermination. The nickname, "Huguenots," denoted "the vile condition of the Protestants."

The massacre, secretly planned, was horribly executed. A bell sounds; Coligni, the Huguenot leader, is stabbed to death, then beheaded, thrown into the street, kicked, dragged and hung by the feet. When his door burst open, he exclaimed, "I have long been ready to die." Blood ran in the streets; thousands perished that night; and within two months 70,000 were slain. Some estimate 100,000.

"Rome was thrown into a delirium of joy at the news," and in Spain, the home of the Inquisition, Philip II "laughed for the first and only time in his life." The massacre was celebrated annually. Voltaire, the noted French infidel, protested vigorously against Rome's persecution of the Huguenots.

The Inquisition disposed of hundreds of thousands of God's precious saints. In six years the Duke of Alva executed 18,600 "reformers" and "heretics" in Spain (1567-1573). Methods of torture employed were shocking in the extreme. The sword of Rome dripped with human blood. Multitudes recanted, but millions died as martyrs.

Albert Barnes computes that since the rise of the Papacy "not fewer than fifty millions of persons have been put to death on account of religion." Berg carefully estimates that 68,500,000 men, women and children have been martyred by Rome." Dr. Beaumont exclaims: "What seas of blood have been shed! If their bodies were piled in one heap, they would be bigger than any mountain in the world! Dr. Talmage—Where can language be found to frame an adequate expression as we meditate upon the record of Rome? We appeal to T. DeWitt Talmadge:

"We cannot compete in bitterness with a Church that burned John Oldcastle, and scattered the ashes of Wickliffe, and massacred the Waldenses, and roasted over slow fires Nicholas Ridley, and had medals struck in honour of St. Bartholomew's massacre, and took God's dear children and cut out their tongues, and poured hot lead into their ears, and tore out their nails with pincers, and let water fall upon their heads until it wore to the brain, and wrenched their bodies limb from limb, and into the winepress of its wrath threw the red clusters of a million human hearts, till under the trampling of their feet the blood foamed to the lip of their imperial chalices."

And this is the Church that banished primitive Christianity, buried Chiliasm, and revelled in darkness for a thousand years, and which now is spreading its net to try and capture the land of the free and the home of the brave.

NOTES TAKEN FROM DR. GODBEY'S COMMENTARY, PAGES 49 TO 57, ON REVELATION, CHAPTER VI, PROPHETICAL PROGRAMME

Having passed through the Prologue, we now enter upon the prophetical panorama. This and the following chapter are devoted to a programmatical anticipatory presentment of the contents of the book, read in brief from the envelopes wrapped around it. These wrappers, with which the book was sealed, contained a summary of its revelation.

The breaking of the first seal and the removal of the first wrapper introduces the gospel on the prophetic drama, which is destined to prove an important factor and play a conspicuous part in the wonderful tragedies of the latter-day prophecies. A white horse comes forth, with a mounted cavalier, wearing a crown and bearing a bow with arrows. He goes forth conquering and to conquer. Here we see the divine ideal of a gospel preacher is a sanctified circuit-rider, emblematic

tized by the white horse. Riding on horse-back, inhaling the pure atmosphere, is not only a first-class gymnasium for muscular development, but a most excellent sanitarium. Hence the pulpit giants of all ages have been educated in "Brush College," and celebrated for their equestrianship. If I were young again, whether boy or girl, I would certainly be a sanctified circuit-rider, even if I rode a bicycle. Oh, that every reader of these pages may catch the gospel inspiration and turned sanctified circuit-riders!

Upon opening the second seal, behold, the red horse comes forth. This red horse symbolizes the bloody Mohammedanism. It constitutes the Oriental hemisphere of anti-Christendom, while Romanism constitutes the Occidental hemisphere.

Since Satan conquered the world in Eden, he has deluged it with blood and bleached it with bones. It is estimated that twenty thousand millions of people have been slain in Satan's wars since the beginning of the world. All wars are the devils revivals, gotten up by his majesty for the population of hell. Never is the devil so delighted as on a great battlefield, when men are killing one another by the wholesale, and thus engulfing multitudes into hell. Hence Satan

and his people play a most conspicuous part in prophetic fulfillment. The history of this world is mainly the recital of Satan's work, since he certainly has the big end of it, and is designated by the Holy Ghost "the god of this world." (2 Cor. 4.)

MOHAMMEDANISM

Mohammed began to preach in Arabia, A. D. 607. He boldly proclaimed to the world that he ascended with Gabriel, astride the same donkey which Christ rode into Jerusalem. Having flown through trackless ether, passing glittering spheres, rolling worlds, and blazing suns, with his archangelic escort, he arrives at the first heaven, where he finds Adam and Eve, so crippled by the fall that they have progressed no farther, but linger there with many of their children. They sweep on the etherial void traversed by rolling worlds, till they reach the second heaven, where they find a number of patriarchs and saints. Then onward they fly, halting anon at the third heaven. Then to the fourth, on to the fifth, and finally to the sixth, at all of which he finds multitudes of patriarchs, prophets, saints, and angels. At the sixth heaven Gabriel throws up his commission, alleging his unworthiness to escort him any farther, at the same

time notifying him that he must proceed alone to the seventh heaven, and there stand before the effulgent majesty of the Almighty, as He sits upon the throne of the universe, and who has sent him all the way down to this world to summon Mohammed to appear in His presence. Now Mohammed proceeds alone up to the seventh heaven, and stands before the Almighty, who notifies him that, having sent prophet after prophet to warn the wicked people of this world to repent, He finally sent His Son Jesus Christ to persuade them, by His condescending love and mercy, to repent of their sins. But all this had proved a failure, since, instead of repenting, they arose and slew Him. But now Mohammed represents the Almighty as sending him into this world, the last and most beloved of all the prophets, even from the beginning of the world. But He does not send him to persuade men to repent, as all the others have come on that line, and signally failed; but He sends him armed with the sword to compel all the people in the world to cast away all other religions and worship God Almighty alone, and receive the Koran, which Mohammed certified that the Almighty revealed to him while he stood in His august presence. Doubtless Mohammed was one of the most intelligent

men the world ever saw. Though a son of Esau, he was the master-spirit of the Dark Ages. Satan was one of the brightest of the archangels before he fell. This wonderful superhuman intellect he retained after his spirit's apostasy, and utilizes at the present day. Doubtless Mohammed was wonderfully illuminated intellectually, inspired, energized, invigorated, and empowered by Satan, was born in blood, death, robbery, and every species of crime. The Koran has no code of morals. It unscrupulously justifies robbery, murder, and licentiousness. It presents the greatest conceivable incentives to the most chivalric heroism on the battlefield. It says: "A night spent in arms is more precious in the sight of God than months of fasting and prayer. Whosoever dies in battle, his sins are forgiven. In the day of judgment, his wounds shall be resplendent as vermillion, and odoriferous as musk. In the Mussulman's paradise, seventy-two damsels of sparkling beauty shall minister to the most humble of the faithful." Mohammedanism is an iron-clad system of inflexible Monotheism, utterly repudiating and eternally abjuring every form of idolatry. Thus, Mohomet proclaimed to the world that God had sent him to destroy all the idolatry on the globe, and purify the religions of the world. At the time of his

ministry, in the seventh century, Asia and Africa, the great apostolic fields of labor, were occupied by the Greek Church, which was full of image-worship. Mahomet, born and reared in the wilds of Arabia, did not discriminate between corrupt Christianity, with its image-worship, which everywhere prevailed in the East, and the paganistic Churches. Hence, the Moslem armies exterminated all religions as they went, giving the people the solitary alternative of Koran or death. Thus loyal Mussulman believes he is to swim in Christian blood. The Turkish Empire has been the upholder of Mohammedanism the last twelve hundred years. It was a penalty of death to profess Christianity in that empire till the treaty of Ryswick, A. D. 1844, when the united powers of Christendom forced on the Turks the Act of Toleration. This treaty they are now flagrantly violating in the Armenian massacres.

BLACK HORSE

The black horse here symbolizes the papacy, which has always been the oppressor of the poor, here indicated by the scarcity of edibles. It has always taught sacramental salvation through priestly manipulations, here indicated by the oil and the wine. Romanism constitutes the great Western hemisphere

of anti-Christendom, of which Mohammedanism is the Eastern. The first pope, Boniface the Third, Bishop of Rome, was crowned by Phocas, the king of Italy, A. D. 606, whereas, Mahomet began to preach in Arabia at the same time. Throughout all of these prophecies the pope is currently denominated the "beast," and Mahomet the "false prophet." These two great wings of the Satanic kingdom have thrown their dark shadows around the world the last twelve hundred years, while Mohammedanism has deluged Asia and Africa with blood and whitened them with bones. Romanism, in the dark succession of the pagan emperors, who had slaughtered a hundred millions of saints, comes on and slays a hundred millions more. For a dozen centuries, the pope had his foot on the necks of all European kings, till the Lutheran Reformation jostled him on his pontifical throne, and relaxed his iron grip. This was consummated by Victor Emanuel, A. D. 1870, who shook the pope from his temporal throne. The wonderful vitality and indomitable energy of the papacy was then diverted from the bold and dictatorial altitude of the proud pontificate, swaying his iron sceptre over the heads of all kings, bowing, cringing vassals, praying his clemency, and kissing his feet, into clandestine subterranean

channels through which, by Jesuitical intrigue, he is adroitly manipulating all the governments on the globe. He is today the greatest political trickster in the world. When I was there last summer, the royal ambassadors were constantly calling on him. Through ten thousand diabolical devices he is doing his utmost to get possession of the democracies, both European and American. He has a majority in the municipal governments of all our great cities, and nearly all of our great popular daily papers of the cities; he is also said to have a majority in the United States army and navy. Roman Catholicism is increasing in the United States vastly more rapidly than the Protestant Churches. Notwithstanding his political dethronement in 1870, and the universal curtailment of the potent superstition with which he has bound the nations for ages by the world-wide circulation of the Bible within the last century, yet it is doubtful whether there was ever a period in the world's history when the papacy was more influential than at the present day. It is my honest conviction that this wonderful and incorrigible nightmare on human conscience, the summary of all political intrigue, will run right on, with increasing volume and potency, till the Lord comes to take away His bride. Then, with

the inauguration of the great tribulations, the pope, as the master-spirit of anti-Christendom, will at once ostensibly and avowedly ascend the throne of anti-christ, assume the leadership of the world, boldly antagonize the Ancient of Days in His castigatory judgments, and impudently gainsay the prerogatives of the Lord Jesus Christ, when He descends with His glorified bride on the throne of His Millennial kingdom.

2 Thess. 2, Paul says the glorified Savior will exterminate him by the brightness of His presence. Rev. 19:20, John says he and the false prophet—i. e., Mahomet—will both be cast alike in the lake of fire. When I was in Cairo last summer there were ten thousand students in the Mohammedan university, studying the Koran, preparing to get out and preach the Moslem gospel to all nations. In these Scriptures the horse not only symbolizes character, but velocity—being the swiftest animal on the earth. The opening of the first seal reveals the white horse, which is the gospel; and God wants it to move at race-horse speed, as it is a white horse. God has no gospel but sanctification, which makes you white. No wonder Satan is running away with the world; for he has three

horses. The red horse, Mohammedanism, offers bloody death to all who reject the Koran. The black horse, Romanism, deals only in sin, delusion, death, and damnation, black as the very fogs of the pit.

PALE HORSE

The pale horse revealed in the opening of the fourth seal symbolizes death, and portrays in horrific panoramas the awful horrors of death during the reign of Satan, and the night of sin, which have been on the earth the last six thousand years, doing their utmost to get hell filled up before the Lord comes to reign. It is estimated that the entire globe is depopulated by death every seventeen years. The Greek word *chlooros*, translated "pale" means livid, ghastly, corpse-like. This horse looks like he was dead on foot, having famished away till there is nothing left but skin and bones. His rider, the King of Terrors, the grim monster Death, is nothing but a bony skeleton. As satan gives them all the vitality and power they need, their utter emaciation only adds to their lightning velocity. As this is Satan's period of the world (a Cor. 4:4), he is laying under contribution all the agencies of his kingdom for the population of hell. Thus the red horse, the black horse, and pale

horse, with their riders, are moving at race-horse speed to fill up hell before the Apocalyptic angel shall descend and take the devil out of the world.

NOTES FROM DR. GODBEY'S COMMENTS ON
REVELATION, CHAPTER VII—P. 68-69

The Jewish people are a constant miracle in the eyes of all nations. While all their ancient contemporaries have long ago sunk into oblivion, and even their memories perished, the Jews, exiled to the ends of the earth, persecuted and slaughtered indiscriminately by all the prominent nations of the globe, driven from their own country, have found not an inch of territory on which to rest their weary feet. Yet they have outstripped all nations in the accumulation of wealth, and this day stand at the head of the financial world. When I traveled in Europe, Asia and Africa, I received my money from Jewish bankers. They also stand at the front of the learned world, excelling in the time-honored universities of the globe. In many nations they excel in law and journalism. In every land the hand of God is on them, preparing them for the metropolitanship of the world. In the good time coming, when the nations shall beat their swords into plowshares and their spears into pruning-

hooks, and learn of war no more, how convenient it will be to carry all international controversies to Jerusalem and refer them to committees of sanctified Jews, who are perfectly posted in the languages, laws, and finances of the different nations. They will constitute the international court to which all important matters will be referred by the nations of the earth.

Here we have the Gentile counterpart of the bridehood. They come up from every nation, tribe, people and language, clothed in white robes, with palms of victory in their hands. Matt. 24:14, Jesus says, "The end shall come when the gospel shall have been preached among all nations."

THE GOSPEL IS NOW PREACHED TO ALL NATIONS—THE COMPILER'S NOTES

The end here mentioned will be the end of this mortal life to all of God's elect, also it will be the end to the bridal number as the number for the bride will be made up; also it will be the end of the martyrs' bodies sleeping in the dust. Also it will be a great commencement, "For the Lord Himself shall descend from heaven with a shout; with the voice of an archangel and with the trumpet of God

and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the cloud to meet the Lord in the air and so shall we ever be with the Lord. Wherefor comfort one another with these words." Thess. 1, 4:16-17-18.





BOOK III.

THE GREAT TRIBULATION PERIOD

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XX—P. 254

Matt. 24:21, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

Thus, when the Lord takes up His bride, all the Christians and people on the earth who are not filled with the Holy Ghost or Holy Spirit—sanctified wholly—will be left to stem the horrors of the tribulation. The Salt of the earth will be taken away.

Amid the awful troubles which shall flood the whole earth, testing all souls to the bottom, in the utter absence of all the sanctified people, it is to be feared that the great majority will backslide and lose their souls. However, to our comfort, we see from this Scripture that some will get sanctified during the tribulation and persevere to the end. But it is a significant fact that most all of them will suffer martyrdom. Antichrist will rally his blood-thirsty millions against those who refuse to worship the beast and his image. Satan then will have a free hand with nothing to restrain him.

THE WAR OF ARMAGEDDON, REVELATION, CHAPTER XVI

“I saw three unclean spirits like frogs come out of the mouth of the dragon, the beast, and the false prophet. They are the spirits of devils working miracles, which go forth to the kings of the whole world to gather them into the war of the great God.” The 16th verse calls it the great battle of God Almighty! The name of this battle is Armageddon. It has but one other mention in the Bible, and that is in the 5th Chapter of Judges, where Deborah, a mother in Israel, and Barak, led their little band

against Sisera, the greatest military chieftain on the earth, in the leadership of a mighty host equipped with nine hundred formidable scythe-armed chariots, drawn by fleet steeds, and other belligerent equipage. Deborah and Barak, with their scantily-armed braves, evacuate their quarters on Mt. Tabor, march down, cross the River Kishon, flowing at the base of the mountain, and proceed to meet the enemy on the plain of Megiddo. Har is a Hebrew word, and means mountain. Add that word to Megiddo, the name of the plain where the battle was fought at the base of the mountain, and you have Armageddon. While Deborah and Barak, accompanied by the little band of heroic stalwarts, are on the march to meet the formidable foe, God sends a great hail-storm to pour down the fatal icy cannon-balls on the heads of Sisera's men. They fall in piles, heaping the plain with mountains of the dead, affrighting and rendering unmanageable the chariot-horses, so they leap like kangaroos, hurling their drivers headlong and dashing furiously through the phalanx, cutting the men to pieces with the sharp scythes attached to the chariots. Thus the plain of Megiddo is heaped with slain, and the River of Kishon flows with blood. Meanwhile, Deborah's army have nothing left for them to do but

roar out the shout of victory. Sisera sees his army ruined, flees for his life, and is slain by Jael, the Kenite, a heroic maiden, with her own hand. Since the terrible wars against God Almighty during the tribulations are called Armageddon, I take it for granted His enemies will kill one another as Sisera's men did. We also read much about hail, earthquakes, lightning, and all the powers of nature utilized in the conflict to sweep the wicked into eternity. In what sense are we to understand these wars to be against the Almighty. God justly claims the right to rule the world in righteousness and love. The Bible is the only law-book. Jesus is coming to reign over the world. He has a right to rule it, for He redeemed it by His blood. The world powers political and ecclesiastical, are unwilling to surrender the reign into his hand. Hence they will fight to hold the power they now possess and get more; but as in the case of the ancient Armageddon, they will kill one another, such as survive the hail, lightning, and earthquakes.

ANTICHRIST

Will rise, concentrate the world powers, and take the lead in the Armageddon wars. This word is from Christ, and anti which means instead of. Hence anti-

christ means the rival of Christ, i. e., one who takes the place of Christ. Of course, such a one would be the greatest of all the enemies of Christ. This definition would at present apply to both pope and Mahomet, and in a prominent sense to their subordinate clergy. Since antichrist is the uncompromising enemy of Christ, we may expect the antichrist in successive ages to be progressive, like the Christhood.

Hence, in the grand culmination and the final conflict, when Christ comes to claim His kingdom, antichrist will stand up and oppose Him as never before. 2 Thess. 2:4.

“He that opposeth and exalteth himself above everything that is called God or divinity, so that he sitteth in the temple of God, and showing himself that he is God.”

Here is a scene destined to transpire in the last days. The application of this chapter to the pope is quite unmistakable. Hence we conclude that antichrist will rise very early in the tribulation in a prominence the bygone ages have never seen, and hold out persistently, claiming and exhibiting himself as the real Christ. We see he holds on after Babylon

falls and all the kings are swept away, finally with Mahomet, to be cast into the lake of fire.

BATTLE OF ARMAGEDDON

“And there were lightnings, voices, and thunders, and a great earthquake, such as was not from the time man was upon the earth, such and so great was the earthquake.”

“And the great city was divided into three parts, and the cities of the nations fell.” There is no doubt but the powers of nature will be largely utilized in the infliction of the castigatory judgments destined to come on the earth in the closing days of the present age. Of all calamities, the earthquakes perform the work of death in the most wholesale and expeditious manner, burying whole cities and nations alive. In this 19th verse the city of Babylon is specified, which is an ancient name of Rome, as well as symbolically identical, since Babylon was the persecuting power against the Church in the former dispensation, and Rome in the present. The apostle Peter dates one of his letters at Babylon, which is believed to have been written at Rome. In this prophecy, we find that Rome will be divided into three parts by

the earthquake, and many metropolises of the different nations will be shaken down and utterly destroyed. Perhaps our New York, and many other great American cities, will be destroyed by these earthquakes. It is highly probable that the time-honored capitals of the old world, with innumerable palaces of smaller notoriety, will be destroyed by these earthquakes.

“Every island fled and the mountains were not found.” As it says these earthquakes will be such as the world never saw before, and never will again, of course the normal effect would be to sink the islands out of sight, and so disrupt the mountains as to destroy their identity.

The 21st verse speaks of such hail as the world never saw before. The Hebrew talent weighed ninety-three pounds avoirdupois. Of course such a hail-storm would be like mill-stones falling from heaven, not only killing every person and animal in its course, but smashing cities and demolishing every superstructure of human art. No wonder the Holy Ghost certifies that the world never saw calamities comparable with the great tribulation, which will immediately precede our Lord’s coming, before the millennial, Here we have the sad statement against the

people, instead of repenting under these terrible judgments, only give way to wrath and blasphemy. When Noah's Flood was coming on, it seems that the Holy Ghost retreated away from the ungodly Antediluvians. Gen. 6:3: "My Spirit shall not always strive with man." When the Lord comes in the rapture, takes up His saints with Him into the cloud, and leaves this wicked world without the light of a holy example or testimony, the Scriptures descriptive of the oncoming tribulations invariably corroborate the conclusion of the withdrawal of the Holy Spirit. Really this is one of the present signs of the Lord's near coming—because "iniquity doth abound, the love of many doth wax cold."

REVELATION, CHAPTER XVIII

All religion intoxicates. The people thought the apostles were drunk when filled with the Holy Ghost on the day of the Pentecost. It is equally true that false religion intoxicates—the one with the Spirit of God, sanctifying you and making you holy like God, the other with the spirit of Satan, filling you with lying delusions, making you dream you are on your way to heaven when you are on a bee-line to hell, inspiring you with Satan's false faith.

The whole world has long followed Satan's gew-gaws, expending their money for imaginary emolument. During the tribulation, all the Satan's delusions will be unearthed to the eye of the world. National finances are generally on a bogus foundation. All intrigue, externality, and pomposity must fade before the coming King. The millennial will be a world of realities. From an analysis of the bogus condition of the world.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REVELATION, CHAPTER XVIII, PAGE 227

We see from these verses the final doom of Rome. She is to sink into the sea and never be seen again. Having been terribly shocked and divided into three parts by the earthquake early in the tribulation (16:19), she is finally to receive another shock, so terrible as to bury her so deep in the sea that not a spire nor monument will ever be seen again. On that enchanted spot, where sat the world's ruler two thousand years, naught shall be seen but the mighty, thundering billows of the dark, deep sea. From the founding of Rome by Romulus and Remus, B. C. 753, she has been cruel as the grave and despotic as Diabolus. She deluged the world with blood and

whitened it with bones, to make her way to the summit of despotic power. Under pagan rule, for three hundred years, she fattened her lions on Christians, till she fed out one hundred millions. Under papal rule, she has martyred a hundred million more. "In her, the blood of prophets, saints, and all of those slain upon the earth, is found." Babylon was the persecuting power under the former dispensation, and Rome, her successor, under the latter. It is a significant fact that this wicked world has never martyred God's saints, but this odious diabolism has always devolved on the votaries of false religion. Rome began her bloody catalogue with the Son of God; the Jews not having the power of Capital punishment, it devolved on the Romans, the rulers of the world. When I was in Rome I saw the finest monuments of ancient art, having been transported from Egypt. Rome is to this day the monumental city of the world, still abounding in the mementos of her former grandeur, when she dictated law to all nations. Amid all her boasted grandeur and glory, she simply ruled by wild-beast power. She is the grand ultimatum of human rule, both political and ecclesiastical. Her best achievements, in the former consisted in the terror inspired by her ferocious brutality; in the latter,

those dark superstitions which gave sanction to all the blood and slaughter of popery, prelacy, and priestcraft. So black is the record of Rome that she cannot survive the tribulation, lest she darken the escutcheon of the millennial world.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XIV

As you see in this chapter, the Lord will soon ride down on a cloud, reap the sanctified harvest, and take away His bride. Then the retributive angel comes down and reaps the vintage, which means the wicked who rejected the gospel of holiness and the Lord's coming. You see this terrible destruction of the wicked immediately follows the Lord's harvest of the good. They both follow as legitimate sequences of the gospel sowing. The one class received it and were harvested into the heavenly garner; those who rejected it fell in the terrible and universal slaughter, symbolized by the vintage, with rivers of blood two hundred miles wide and deep enough to crimson the trapping of the war-horses. Daniel graphically describes this terrible doom of a wicked world and a fallen church (7:9, 10):

“I beheld the thrones were cast down and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like pure wool; His throne the fiery flame, and His wheels burning fire. A fiery stream issued and came forth before Him: a thousand thousand ministered unto Him, and ten thousand times ten thousand stood before Him. The judgment was set and the books were opened.” This is not the final judgment, because you see, as you read on, that the Lord’s millennial kingdom follows, whereas the conflagration of the world will accompany the final judgment, in which the thrones of this world will all be cast down, preparatory for the King of Kings to descend, establish His kingdom and reign forever. Whereas the Son will come in His glorified humanity, which ascended up from Mt. Olivet, and be visible to mortal eye as He was then, the Ancient of Days here spoken of is the Father, who has no incarnation, and is consequently invisible.

The Father said to the Son, “Sit Thou on My right hand, till I make Thine enemies Thy footstool.” The Son still encumbers the intercessory throne at the right hand of the Father.

The Battle of Armageddon is here adumbrated in epitome. The blood flows to the horses' trappings. In the East, war-horses are decorated with regalia, frequently hanging down below their knees. Such was the ornamentation of the noble Arabic steed rode by my armed escort (A Bedouin Arab) when I traveled through the wilderness of Judea to the Dead Sea, River Jordan, and Jericho. The idea is that the battlefield will flow with rivers of blood, so as to crimson the horses' regalia. Rome is to be the center of the battleground, which is to extend one thousand six hundred furlongs; i. e., two hundred miles. As Rome is the successor of Babylon, the persecutor of the ancient Church, she here symbolizes antagonism to the Divine government, and represents the apostate Church in all the world.

So we see, amid these terrible national convulsions and revolutions, every ruler is to be shaken from his throne, and not a government left on the globe competent to protect the life and property of its citizens. Jesus, in His sermon on the premillennial judgments, which He preached on Mt. Olivet the day before He was arrested, certifies, "These are the days of vengeance." While wholesale murder, rapine, and

violence are the order of the day, rivers of blood and mountains of dead everywhere saluting the eyes, and the very winds burdened with the wails of the dying.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER VIII

The Lion of the tribe of Judah now opens the seventh seal, which reveals the contents of the volume of the book. So now we enter upon the wonderful revelations of the book itself. So momentous are the contents of the book that seven trumpet-bearing angels are now called to proclaim them to the world.

Here is another specification of the significant fact that the terrible retributive judgments executed against a wicked world and fallen Church actually take place in answer to the prayers of martyrs and saints.

Thunders, voices and earthquakes all vividly symbolize the mighty agencies employed by Omnipotent Jehovah in the execution of these terrible castigatory judgments.

The seven trumpet-bearing angels are now ready on the stage of the celestial theater, prepared to sound. Pursuant to the sounding of the first trumpet, hail

and fire, mingled with blood, are cast upon the earth, and terrible destruction follows.

When the second angel sounds his trumpet a great mountain, flaming with fire, is cast into the sea. Appalling are the consequences. The four first trumpets proclaim the sad inauguration of Satan's millennium in progressive stages. Pursuant to the first trumpet, the infection comes upon the whole earth, contaminating the atmosphere of every nation annunciated by the second trumpet. The malady reaches the people, infecting all classes of society with an incorrigible revolutionary spirit, disrupting all the foundations of the social fabric. At the time the third angel sounds his trumpet, the infection has interpenetrated all the subordinate departments of national governments, so the proconsuls, satraps, and deputies can no longer enforce their authority. The fourth trumpet is the general signal for the toppling of thrones and the falling of kingdoms, till the world is left without a government competent to protect its citizens. Meanwhile, marauding bands of robbers and murderers take possession, and life and liberty are held only by the stern abitrament of the sword.

The four first trumpets thus proclaim the progressive disintegration of all human governments, till they literally topple and fall; and the devil's millennium, fully inaugurated, inundates the world in an ocean of anarchy, heresy, bloodshed, and every species of crime. Meanwhile, universal political corruption and dilapidation flood all nations. A corresponding infection everywhere settles down on the visible Church, transforming it from apostolic simplicity and purity first into the proud, worldly ecclesiasticism of the Constantinian Age, and then into the appalling corruptions, shocking barbarities, bloody persecutions, and atrocious criminality of the diabolical papacy, outraging Satan himself with the horrific Inquisition. When I was in St. Peter's Church at Rome, I saw the bronze statue of St. Dominic, cruel horror depicted on his grim visage, and the infuriated dog standing by, with a firebrand in his mouth. This is the historic symbol of the Inquisition, of which St. Dominic was the author. And you see how the Catholic Church has canonized him as a paragon saint!

REVELATION, CHAPTER IX

When Satan succeeded in the postponement of God's millennium and the inauguration of his own, in its

worldwide dominion, he climaxes the hellish enterprise by raising Mahomet to rule the East, and the pope the West, as his faithful subordinates in the wholesale damnation of the world.

It seems that all the powers of hell are turned loose to tempt the bride of Christ. In the glorious scheme of divine administration, Christ proposes to evangelize and rule this and many other worlds through the instrumentality of His true, faithful, and loyal bride. Hence, it is pertinent that all the candidates for the heavenly bridehood be subjected to every conceivable temptation, lest they might deflect and fall amid the momentous responsibilities incumbent on them in their responsible participation of the divine administration amid the bright immortal worlds which shall constitute the celestial empire in the ages of coming eternity. For reasons by us, amid the joys and storms of this fleeting probation, utterly incomprehensible, it is imperatively requisite that we pass through all the flint-mills earth and hell can invent. If we do not come out with a shout, it is demonstrative proof that we still need another flint-mill.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REV. XX—THE DEVIL ARRESTED LIKE
A MURDERER BY THE POLICE ANGEL

“I saw an Angel come down from Heaven having the key of the Bottomless Pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit and shut him up and set a seal upon him that he should deceive the nations no more until the thousand years should be fulfilled, and after that he must be loosed a little season.”

(A WORLD WITHOUT A DEVIL, GLORY TO GOD!)
REVELATION, CHAPTER XX

Six thousand years have rolled away amid the dismal night of Satan's reign. Terrific has been the probationary ordeal. Hell's harvest has swept on and on through the forlorn and dreary ages. Perdition has devoured a hundred generations, with an exception here and there. Humanity without a God has proved a miserable failure in every dispensation. The Antediluvian world became so awfully wicked that God saw that existence simply meant damnation.

Hence, in mercy, He must sweep them from the earth. Likewise, each Post-diluvian Dispensation has gone from bad to worse, till the wickedness of the nations and the abominations of fallen Churches have culminated in the terrible judgments of the great tribulation, which has swept the unsaveable into perdition. Satan hath wrought valiantly, and hell is well filled. Since the inauguration of the premillennial judgments inflicted by the Ancient of Days against a wicked world and Fallen Church, the tide of most disastrous defeat has set against the devil. For six thousand years he was the custodian of hell, having charge of the key, which he turned against countless millions, sparing neither age, sex, rank, dignity, priest, nor potentate. Rev. 9th exhibits him in sole possession of the key of the bottomless pit. Amid the awful reverses which he suffered during the Armageddon conflicts, among other terrible losses, the key of hell is wrested from him.

It is now in the hands of the police-angel, descending from heaven with a great chain. Behold, he arrests the devil like a common desperado, binds him hand and foot with the chain, takes the key and unlocks the pandemonium of unquenchable fire, casts

him into a dismal, gloomy dungeon, locks him up, and puts the seal of the Almighty on the ponderous iron door: "No exit for the next thousand years!" This is an awful day in Satan's history. He has seen the trophies of six thousand years of successful warfare all vanish into the night of dark despair. For ages kings, potentates, popes, and priests have been his loyal subjects. They have all fallen and perished. Pope and Mahomet, the last of all to survive the wreck of premillennial judgments, have been precipitated into the burning lake. Hence, he now stands alone, as when he invaded Eden six thousand years ago. The very solitude of his situation is appalling in the extreme. He sees the sheriff of the heavenly government approaching to lay violent hands on him. His adamant heart melts with cowardice. Trembling in his boots for his inevitable doom, he succumbs to his fate. Already the sweeping revival conducted by the King of Glory and the transfigured saints of His bridehood has compassed the globe, girdled the continents, and inundated all nations with the glories of entire sanctification, which is the millennial experience. Therefore, the long-prayed-for sunburst of the heavenly glory has already come down on the world, and the millennium has come, and come

to stay. Jesus reigns, and reigns victorious over heaven and earth most glorious. The dismal night of sin, hiding millions of cruel devils, spreading devastation and death throughout the world, has retreated before the bright effulgence of the glorious millennial day. Truly, the halcyon days of dear old Eden have come back. Don't you hear the ring of the anvil? They are even now beating the bloody swords of war into plowshares and the cruel spears into pruning hooks. The Omnipotent Healer is here, and sickness is fast becoming unknown. Physicians have thrown away their pill-bags and turned to Holiness evangelists. The dark memories of Satan's bloody reign of a thousand weary years are fast fading away and sinking into oblivion. Then shall the glory of God cover the world as the waters cover the sea. "Thy kingdom come, Thy will be done on earth as it is in heaven," has now come and come to stay.



BOOK IV.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XIV—CHRIST'S GLORIOUS MILLENNIAL KINGDOM

We are here introduced to the Lamb and his bride standing on Mt. Zion. The chronological panorama corroborates the conclusion, as in Chapter VII, that the Rapture has come, the bride is called, the first resurrection has taken place, the living saints have been translated, and all rendezvoused on Mt. Zion, at Jerusalem, preparatory to their ascension into the firmament. The wonderful supernatural graces of entire sanctification always superscribe the Divine cognomen in the faces of his saints. How much more pre-eminently will this be verified in the transfigured saints!

Here John testifies to the uproarious shouts of this multitude, like the thundering billows of the great ocean breaking against the rock-bound shore, commingled with the deafening roar of tremendous thunder-claps, all softened and sweetened by the dulcet clarion of golden harps. Meanwhile, amid the tremendous roar, the prophet distinctly discriminates the new song of redemption, rung out from the immortal and indefatigable voices of the blood-washed throng. He tells us this is the "song of Moses and the Lamb." Moses was the mediator of the Old Covenant, on the basis of justification, and Christ of the New, whose standard is entire sanctification. Hence, we find the members of the bridehood all testify in song of this wonderful double salvation, experienced in regeneration and entire sanctification.

MARRIAGE SOLEMNIZATION

At last the long-anticipated nuptials of Christ and His bride are now to be celebrated. False claimants must be disposed of before the bride can be truly received into heavenly wedlock. Babylon has vociferated her claims around the world the last twelve hundred years. Since her fatal catastrophe the voice of a rival has not resounded in terrestrial air. Hence,

an important preparation for the nuptials has transpired on earth, sweeping every rival from the field. But perhaps a still more important antecedent has transpired in heaven! Since the Lord descended and took away His bride from the oncoming tribulation, a very important adjustatory judgment has been going on among the members of the bridehood. Paul says the transfigured saints will differ either from the other in glory like the stars of the firmament.

Jesus says: "One shall rule five cities and another ten." Hence, you see there will be an infinite diversity in the coming kingdom. I Cor. 15:23: "Each one shall rise in his own rank." From these and many other Scriptures we find quite a vast dissimilitude in the transfigured state as in the present. When our Lord descends on His royal throne to take the government of this world into hand, and rule it through the members of the glorified bridehood, all the participants of the coming administration will be perfectly adjusted, so the machinery of the new kingdom will move in perfect harmony. All this infinitesimal adjudication and adjustment, essential to the most perfect regulation of the bridehood, will take place upon the firmament, while tribulation tornadoes

are desolating this world. How did His bride make herself ready? By the eternal abandonment of a perfect consecration, followed by that indefatigable faith which will die before it will doubt, and accompanied by an unfaltering obedience.

Because linen is free from contact with animals, it emblemizes entire sanctification. For the very opposite reason, wool typifies carnality. The Israelites were not allowed to wear garments mixed with wool and linen. This is a powerful lesson in favor of entire sanctification as the only possible way to have an unmixed experience, which is emblematically taught in the unmixed garment.

This unmixed garment is an absolute prerequisite to every one who would attend the marriage-supper of the Lamb. None but the participants of the gospel feast are invited to the marriage-supper. If you would attend the supper, you must be a member of the bridehood. You enter that bridehood in the experience of sanctification. Then and there your spirit is married to the Spirit of Christ. This must take place before the Lord comes to take up His bride, if you would ascend with Him.

The marriage here spoken of is that of transfigured humanity after the body has been raised from the dead, or translated, and reunited with the soul, never again to be separated.

Multitudes of people in all nations will survive the tribulation, and remain on the earth till our Lord descends with His transfigured bride to set up His millennial kingdom and reign forever. All these people must be converted and sanctified at the inauguration of the King. This will be the first great work of the bridehood.

“His eyes a flame of fire,” indicates His omniscience. “Upon His head many diadems,” is anticipatory of His triumphant supersession over all the kings of the earth, whose crowns are to be placed upon His head. The name written is conqueror, known only to Himself, as He conquers purely by His own omnipotence.

Encircled with a garment sprinkled with blood. It is the symbolism of a triumphant warrior on the battle-field, his garment sprinkled with the blood of his slain enemies. “His name was called the word of God.” Word means revelation. The incarnate Christ is Himself the greatest of all God’s revelations to the world. This statement is a positive confirmation that

the person here described is none other than our glorious King coming down to reign.

“Armies follow Him in the firmanent on white horses, clothed in linen white and clean.” These are the members of the glorified bridehood; i. e., the transfigured saints, coming down with Christ to conquer the whole world with the gospel sword; i. e., to preach the gospel to all nations, and get them converted and sanctified. Under the ministry of this mighty host, ‘a nation shall be born in a day.’”

“Out of His mouth proceedeth a sharp two-edged sword, that with it He may smite the nations.” This sharp sword going out of the mouth of the glorious Savior simply means His word—i. e., the gospel—by which the whole world will be speedily evangelized and saved at the beginning of the millennium. “He will shepherd them with an iron rod.” An iron rod in the hand of a devil or a wicked man would be awful, but in the hand of the infallible God it is blessed and glorious, calculated to transform this world into a paradise.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REVELATION, CHAPTER XX

Glory to God for a world without a devil in it! Satan and his myrmidons have all retreated away, to trouble the world no more for the next thousand years.

During the long reign of sin, the earth has been terribly abused, brutalized, barbarized, beggarized, and impoverished! Under the pacific reign of our glorious King, co-operated in every city, village, island and continent by His transfigured saints, whose delight will be to rule in wisdom, instruction, righteousness, and love, the waste lands will be repaired and fertilized, the marshes drained and transformed into fruitful fields, and the deserts irrigated and metamorphosed into blooming gardens. After the ejection of Satan and his myrmidons, and the consequent expurgation of the diabolical institutions out of the world, the castigatory judgments of God will cease. The fruits, no longer nipped by frost nor blighted by drought, will literally burden the fields with their inexhaustible exuberance. The rich will delight in relieving the poor, till poverty shall actually depart from the whole earth. Wisdom, industry, enterprise, disinterested philanthropy, and spontaneous benefac-

tions, under the benignant reign of Prince Immanuel, will transform the earth into a paradise. Thus the Edenic state, when humanity walked with God, in blissful ignorance of Satan and his devices, after the long, dreary night of six thousand years, has actually come back, and come back to stay. Sickness and sorrow have alike retreated away, and the generations are approximating Antediluvian longevity.

Translation without dying was the original economy of the Edenic state. Presumptively translation, in millennial times, will again become common.

John says, "I saw thrones." Presumptively, these thrones are occupied by the members of the bridehood, who have gone up in the rapture. They now reign with Christ over the nations. At the millennium they are joined in their administration by all the tribulation martyrs, who are now raised from the dead and honored with the participation in the millennial theocracy.

"The rest of the dead live not till the thousand years may be fulfilled. This is the first resurrection." From this verse you see that the first resurrection will only include the martyrs. It is an impressive

fact that the same Greek word means "martyr" and "witness." Hence, in order to be a true witness for Jesus, you must have the martyr spirit; i. e., be constantly ready to suffer martyrdom. If you are really a true witness for Jesus under all circumstances, even at the peril of your life, the Holy Ghost calls you a martyr, whether you ever seal your faith with your blood or not. The Scriptures positively confirm the conclusion that all except the martyrs will sleep on in the sepulchral dust till the great white throne shall set and the final resurrection shall supervene.

CHAPTER XIV

The brutal outrages of Satan and his satellites demoniacal and human, will sink into oblivion, felicitously forgotten amid the glory that shall cover the whole earth. The powers of the earth at this day, in the different continents, are about twelve. How convenient for the twelve apostles to encumber the great thrones of nations, as Jesus said unto them, "I appoint unto you a kingdom, as My Father hath appointed unto Me; that you may sit upon twelve thrones ruling the twelve tribes of Israel!" Doubtless the two hundred millions of martyrs will be exceedingly prominent in the millennial administration.

CHAPTER XVI

At the end of the tribulation the millennial will at once be ushered in, bringing back the halcyon times of Edenic prosperity, purity, and glory.

NOTES BY COMPILER

And at that immediate time the glorious King of kingdoms comes with His glorified bride and takes possession of this world. And Jesus and His angels and His glorified bride will evangelize the world. The bright angels will go out and whole nations will be converted in a day, and they will set up kingdoms on this earth and there will be kings, rulers and officers. Jesus and His glorified bride will rule and reign victorious over the whole world without a devil to hinder. The earth will be belted with celestial glories from pole to pole; and all the satanic atmosphere that envelopes this earth, and all viciousness will be taken out of all animals. The wolf and fatted calf will lie down together. The lion will eat straw and a little child shall lead them. Tigers and all vicious animals will be like the lamb. All poisonous insects of every kind will be taken away with Satan.

The earth will be re-enveloped in the heavenly atmosphere and celestialized and beautified, and there

will be no biting frost; the poles will be like the equator. The desert will blossom like the garden of Eden. All vile thistles and weeds will disappear with Satan, for nothing bad can exist in this heavenly atmosphere, only that which is good can thrive and flourish, and we presume that all good plants will spring up for man and beast, voluntarily, and doubtless a thousand different fruits and plants we know nothing about now of the most excellent quality will spring up and grow all over that heavenly world like our evil weeds and thistles grow here now.

The hot and chilly winds will cease; all intelligence of humanity will be more even; man will work for his neighbor. The world will be back in its Edenic state, without a devil; and with all the intelligence that God wants humanity to have, higher and greater than it has ever been known in this world. The people will live to the ages of ten hundred years, like the people of the Antediluvian age or will live to the end of the millennial reign. The good will be translated alive. Sickness, pain and disease and death will vanish with Satan. The world will be a Godly paradise and peace will reign supreme. And as we are in that

heavenly atmosphere, all the desires and imaginations and thoughts of our hearts will be continually good and Godward, filled with the Holy Spirit constantly. We will be blessed with more than we could ask or think. But the people are still in a state of probation and possibly could fall.

“I know that my Redeemer . . . shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God” (Job. xix:25, 26).

“His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east” (Zech. xiv:4).

“The Lord shall be king over all the earth” (Zech. xiv:9).

“The Lord alone shall be exalted in that day” (Isa. ii:11).

“He shall reign and prosper, and execute judgment and justice on the earth” (Jer. xxiii:5, 6, with II Sam. viii:15, and I Kings x:9).

“All kings shall fall down before Him, all nations shall serve Him” (Psa. lxxii:11).

“They shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more” (Isa. ii:4).

“And they shall build homes, and inhabit them; and they shall plant vineyards, and eat the fruit of them” (Isa. lxxv:20, 21).

“The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the young child shall play on the hole of the asp, and the weaned child shall put his hand on the hole of the cockatrice’s den” (Isa. xi:6-8).

According to the Scriptures, such will be the Millennium. We behold its glory, in the personal and visible presence of the King. Shall we not look forward towards that day with glad anticipation? Let us watch and pray that we may hasten the coming of Jesus.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REVELATION, CHAPTER XIV

When we contemplate, not only the perfection, but the magnitude and diversity of the millennial administration, we must wake up to the fact that quite an extensive judicial diagnosis and distribution will be necessary to prepare the members of the bridehood to understand, assume, and fulfill the diversified offices in the coming kingdom. Be assured, no interest, however small, will be overlooked by the transfigured custodians of the glorious theocracy, which shall belt the globe from the rising to the setting sun in the good time coming. The present age is significantly called "night" in the apostolic Epistles. During the long night of six thousand years, oh, how Satan and his myrmidons have lacerated, abused, and impoverished this earth! They have barbarically worn out the fertile soils and exposed the valuable lands to deluging rains, which have washed them into chasms, thus transforming great regions to deserts. All these waste lands will be restored and transformed into fruitful gardens of the Lord. Thus the members of the bridehood, by their immortal sagacity and loving presence, must superintend ten thousand interests in

every land and clime. When Christ descends to enter upon His millennial reign, He will be accompanied by His bride, thoroughly equipped, organized, posted and ready, in perfect order, to take possession of every nation under heaven, and conduct the millennial administration, eliciting the administration of angels and archangels.

**NOTES TAKEN FROM DR. GODBEY'S COMMENTS
ON REVELATION, CHAPTER XX—SATAN'S
POST-MILLENNIAL INVASION AND
FINAL DEFEAT**

NOTES BY COMPILER

Satan must now be turned loose—to tempt and try the people in the millennial world before they can enter the Holy City.

The millennial ages have flown. A thousand years of Paradisian prosperity and happiness have rolled away. Meanwhile, the inhabitants of earth have never heard the grim tocsin of war, the balmy breezes of universal peace, laden with the aroma of perennial fruits and flowers, having circled the globe a thousand years. All the theaters have been turned into Churches, the saloons into depositories for Bibles and

Holiness books, the race-fields and penitentiaries into Holiness camp-grounds. Long ago the bloody memories of sin, darkness, trouble, sorrow, death and damnation have sunk into oblivion, eternally eclipsed by the effulgent glories of the millennial reign. Earth is basking in the sunshine of heaven, not dreaming that she will ever sorrow again. Why did God let the devil out of hell?

A thousand years have rolled away; meanwhile, millennial glory has belted the globe from the rising of the sun to his going down. Generation after generation has brightened the world with their holy lives, and swept into heaven with a tremendous boom, thus populating the city of God with the teeming millions of the millennial world. Dog-fennel and pennyroyal have overgrown the road to hell. Meanwhile, Satan is muttering in the deep, dark dungeon of the pandemonium: "Yes, Son of God, of course you can have everything your own way while you keep me bound with this chain in the gloomy old prison of the bottomless pit. I dare you to let me out! I will show you that the boasted religion of all these Holiness fanatics, whose roaring shouts have been my constant annoyance the last thousand years, is all hypo-

critical bosh. Just let me out; give me a tilt at that old world, and I can upset the whole compoodle." Do you not see that it will be for the glory of Christ to let him try his hand? What floods of light, glory, and consolation have swept down the ages, emanating from the terrible afflictions of Job, when God turned him over to the devil to test the solidity of his religion! So will the glory of God flash out with unprecedented brilliancy from Satan's final assault on humanity, and move down the ages of eternity with incessantly accumulating luster.

We see from this verse that Satan's army, with which he essays to conquer the world, is made up of Gog and Magog. Now let us see who they are. In Noah's family originated the trinity of races. Ham in Hebrew means black; Shem, red; and Japheth, white. Upon the subsidence of the Flood, Noah divided the world among his three sons, giving Ham Africa, Shem Asia, and Japheth Europe. Gog and Magog are only spoken of in this passage, Gen 10th, and Ezek. 38th. Gog means king, and Magog means the kingly people; i. e., the nobility. Gen 10th notifies us that they are the children of Japheth, the ancestor of all the white people. In Ezek. 38th they are elab-

orately mentioned as resident in Russia. There is too much religion in the world, after millennial holiness has belted the globe a thousand years, for Satan to attack it as a roaring lion. Meanwhile, the tide of millennial glory is moving around the world with unabated momentum, and not a human being is dreaming of Satan's awful exit from the bottomless pit, and his impending raid into Immanuel's kingdom. Behold, Diabolus evacuates the pandemonium, transforms himself into a great political and military leader, like Napoleon Bonaparte—perhaps in the very person of the Russian Czar—enters this world with royal pomp and pageantry, everywhere haranguing the multitude, aspiring to captivate them by his learned and eloquent speeches and disaffect them toward King Immanuel, and render them dissatisfied with His administration, at the same time doing his utmost to persuade them to revolt and set up an independent government, in which he offers them the most perfect freedom, as well as the grandest official emoluments. He enjoys the wonderful convenience of locomotion at lightning speed. (Luke 18:10.) He finds multitudes of followers among all the Japhethic—i. e., white—races, especially in Russia. It is a significant fact, at the present day, that the Japhetic

racers rule the world. The great princes, potentates, millionaires, gold-bugs, and railroad kings are white men. With no devil to lead them, they quietly submit during the long ages of the millennial reign. Meanwhile, they muse much on their illustrious ancestry, who possessed the money and ruled the world. Now Satan arouses them by his blandishing speeches, and inflates them with glowing aspirations to regain their lost power and rule the world again. You must remember that the millennial generations will be born with depraved hearts, as we are. In the absence of the devil to stir that depravity, and actuated by the transfigured agencies of saving grace, they will be converted before they lose their infantile justification, and sanctified before they backslide. Hence a gigantic Christianity will fill the world. When Satan comes out of hell he makes his adroit appeals to this hereditary depravity. With paradoxical expedition he traverses all nations, tip-toeing and vociferating the eloquent appeals of his stentorian voice in the ears of countless multitudes. You must remember, at that time the world will have a tremendous population—ten, and perhaps a hundred, times as large as at the present day. Among the descendants of the old nabob families of the different white races, he receives a

large following; but among the Shemites and Hamites he receives no response. There are at present three hundred millions of negroes in Africa. Doubtless, by the close of the millennium they will number three thousand millions. The negro is intuitively more religious than the white man. When all the negroes in Africa have shouted full salvation a thousand years, the Dark Continent checkered with railroads and illuminated with Holiness camp-grounds and colleges, those grand old Ethiopians will stand flatfooted, throw their big mouths open and shout the devil out of countenance, till he will be glad to retreat crestfallen from the land of Ham, without a single follower. The Mongolian races, at the present day, are estimated at eight hundred millions. They constitute the mighty nations of the Orient. Presumptively, they will number eight thousand millions by the close of the millennium. Immutability is the striking peculiarity of the Orientals. When the almond-eyed Chinaman has rung out the hallelujahs of entire sanctification a thousand years, he will not be captured by Satan's sophistical promises to make him a mandarin. Hence, the devil will make a total failure with the numberless sons of Shem, who people the mighty East.

War is something new in the world. Not a gun has been fired in the last thousand years. From the days of Peter the Great, who predicted that the bear should lie down on the banks of the Indian Ocean, Russia has had her eye on the Holy Land.

Satan now musters the innumerable hosts of Gog and Magog, and coils them around Jerusalem like a huge boa-constrictor. By the close of the millennium, doubtless Jerusalem, the capital of the millennial kingdom, will be the metropolis of the world. The site is the finest on the globe for the metropolitanship of the world. It is the geographical center of the six grand divisions of the earth—the most accessible spot beneath the skies. The very earth rests on the finest building material in the world, and at the same time the inexhaustible fertilizer of soils. I doubt not but at that time Jerusalem will extend over the vast interior highways of Palestine. The people are not alarmed. The King of Glory reigns on the earth. Satan's army encompasses Jerusalem with impunity, inspired by their audacious leader, sanguine of success, as they see no enemy arrayed against them. A thousand years ago the Lord's people transformed all their military equipage into farming implements, and

committed the keeping of their country to the glorious King. Their faith is unshaken by the clangor of arms and the glitter of a million swords in the splendor of a Palestinian sun. The Eastern skies are illuminated with the gorgeous eclat of Satan's royal army. The devil, from his magnificent portable pavilion, issues command through a thousand swift couriers to put the battle in array against the holy city. At that moment Omnipotence interposes, fire comes down from heaven, and utterly consumes Satan's army.

Now Satan is again arrested and cast into the lake of fire, this interposition giving a final termination to his post-millennial and last campaign against this world. Never again will he be permitted to put his foot on it. You see that it will be much for the glory of Christ to let the devil test the millennial world. He would always have said that he could abduce them into rebellion against God if an opportunity had been given. Floods of light and truth emanate from Satan's post-millennial campaign against this world.

(a) As the long war between Christ and Satan is destined to wind up, the problem of his final destiny presents itself for solution. Here we have an irrefutable confirmation of his utter and hopeless irreclaim-

ability. After suffering the unutterable horrors of a hell-prison a thousand years, we find him just as proud, arrogant, ambitious, and bloodthirsty as when he ruled the world with a rod of iron. With what promptitude and alacrity he proceeds at once to ruin the world again!

(b) It is also a confirmation of hereditary depravity, even surviving the swelling floods of millennial grace a thousand years. This is evidenced by the mighty revolt of Gog and Magog.

(c) It is also a confirmation of the wonderful triumphs of millennial grace, in the fact that Satan makes a total failure with all the world, except Gog and Magog.

(d) The divine intervention which pours fire on Satan's army besieging Jerusalem, and utterly exterminating them, involves the consolatory assurance that God will never again permit Satan to prevail against the human race.

THE FINAL JUDGMENT. (11:15.)

The great white throne now dazzles the gaze of earth's teeming millions. The wicked multitudes who have lived on the earth in all bygone ages now re-

spond to the archangel's trump and come forth. We have here no account of the Lord's coming, because He has been here ever since the beginning of the millennium. How long the post-millennial ages will last we can have no definite idea. Hence, perhaps the millennial glory will shine and bless the world long ages after the expiration of the scheduled thousand years. Isa. 53:8: "Who shall declare His generation? for He was cut off out of the land of the living." In this chapter a millennial Jew stands on the heights of prophetic illumination, looks back two thousand years, bewails the blindness of his people in the first coming of his Lord, which utterly disqualified them to recognize Him, but left them to the caprices of the devil who infatuated them to nail Him to the cross. "Generation" here means race or posterity.

"Who shall declare His Generation?" means that neither man nor angel can enumerate the mighty multitudes of God's spiritual children in Christ. We are living in the age of darkness, sin, Satan, and damnation, in which hell is devouring the multitudes of earth, and Jesus says: "The saved are few" (Luke 13:23). Hence the present age is hell's great

harvest. The millennium will be heaven's great harvest. Such will be the flooded populations and the sweeping tide of salvation inundating the world, in the blissful absence of the devil, through the long run of the millennial age, that in the grand finale, when the infinitesimal multitudes of Adam's race shall stand before the great white throne, the innumerable hosts, saved by the triumphant Christ, will so vastly outnumber the motley rabble of Satan's conquest as to throw it into eternal eclipse. As the Son of God will encumber the final judgment-throne, this notable epoch will produce no interregnum in His continuous reign from His descension on the cloud at the beginning of the millennium, and in no way conflict with the eternal perpetuity of His reign on earth. Christ came to destroy the works of the devil and externally expel him from this world, as well as the universe of God.

“The books were opened.” These are the books of record in the plural number, because they are many. They contain the record of all the sins committed by the wicked, and all the good works of the righteous. Neither the sins of the righteous nor the good deeds of the wicked will be mentioned in

the judgment. The popular idea of this judgment going through in twenty-four hours is a great mistake. Day, in the Bible, means a period. God will take plenty of time. What is the utility of this judgment? It is demonstrative of human character, and vindictory of the Divine administration. God does not need it to find out what to do with you. Every soul in the universe is either condemned or acquitted every moment of its existence. Your condemnation dates from your sin. The infinite dissimilitude which characterizes the whole will be the degrees of punishment in hell and reward in heaven. The benignity of God requires the presence of the entire human race, and especially all of the guardian angels, in this final adjudication of all human destiny. Human courts, in all ages, have condemned the innocent, and honored the guilty. This is the grand appellate court of the universe, which will reverse all the maladministrations of all ages, and rectify all wrongs, and settle all issues forever. Here every character will be thoroughly ventilated, elucidated, and illustrated, so every soul will receive his real status and appropriate attitude for all eternity.

Book of life is in the singular number. It is simply a roll of the names of all the saved people. Doubtless this book will be very voluminous. Does the Holy Ghost now witness to you that your name is written in this book? Here we are informed that all whose names are not found superscribed in this book will be cast into the lake of fire. We are notified that death and hell are also cast into the lake of fire. The Bible tells us that hell is now beneath the surface of the earth. Geology reveals that the entire globe is liquid fire except the solid crust, about forty miles in thickness, which forms the exterior. Hence science fully corroborates the Bible on the location of hell. Since this earth, with its entire environments, is to be completely expurgated from sin and all of its contaminations, we readily see the pertinency in the removal of hell from the earth interior. Our Savior, in His gospels, frequently alludes to the location of the fiery lake in outer darkness. The Greek, "To nothos to exooteron; i. e., the darkness which is without. Now where is that darkness containing the lake of fire, into which the devil and all his followers are to be cast? Telescopic observation has revealed one hundred and seventeen millions of suns already discovered in the celestial universe. Evidently our

sun gives good light at Neptune, three thousand millions of miles distant. Then to what distance will the combined illumination of one hundred and seventeen millions of suns transmit light? The mathematical genius of an archangel can never answer this question. The distance is absolutely not only inexpressible, but inconceivable. An angel, flying with the velocity of lightning, could not traverse that space in a thousand millions of years. Hence we see the devil and his followers can never return to disturb the peaceful universe of the Almighty. Then how can they ever get there? The Omnipotent arm can transmit them thither in the twinkling of an eye. Thus you see how the Omnipotent Savior is preparing utterly and eternally to banish sin and all its votaries from the universe of God. While the judgment is in progress, the earth will be passing through a series of purgatorial cremations. (2 Pet. 3:10.) This world was converted in Noah's time, when it was expurgated of all sinners and baptized with water. That is not sufficient for its admission into heaven. It must receive the second blessing and be baptized with fire. This fiery baptism will thoroughly sanctify it, not only from all sin actual and original, but from all the effects of sin. The Creator will again resume

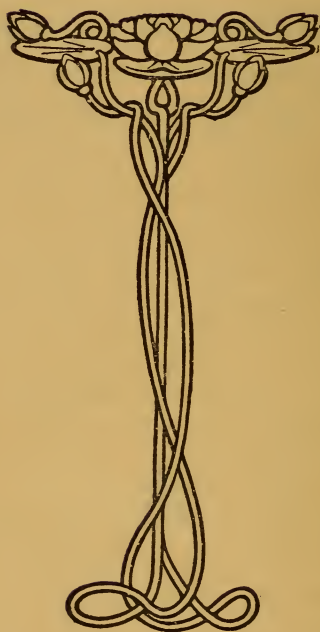
His work amid these potent fiery agencies, re-create the world, and transform it into a celestial sphere.

COMPILER'S NOTES

“I am the root and offspring of David and the Bright and Morning Star.”

“The Spirit and the bride say come, and let him that heareth say come, and let him that athirst come and whosoever will let him take the water of life freely.”



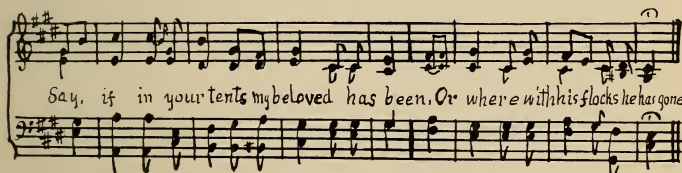
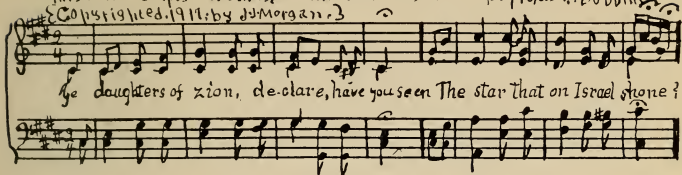




J. J. MORGAN
ON TOP OF MOUNT BALDY, AUG. 15th, 1914

Ye daughters of Zion.

This music composed by J. Morgan - and the notes written by Professor Dobbin.
Copyrighted 1917 by J. Morgan.



Where dost thou at noontide resort with thy sheep
To feed on the pasture of love
His voice as the sound of the diddler sweet
Is heard through the shadows of death

This is my beloved His form is divine
His vestments shed odors around
The locks on His head are as grapes on the vine,
When autumn with plenty is crowned.

The roses of Sharon the lilies that grow
In the vales on the banks of the streams,
The cedars of Lebanon bow at His feet
And the air is perfumed with His breath.

His lips as a fountain of righteousness flow,
That waters the garden of grace,
From which their salvation the gentiles shall know
And bask in the smiles of His face

Love sits on his eyelids and scatters delight
Through all the bright mansions on high
He speaks and eternity filled with his voice
Re-echoes the praise of their Lord

O Thou in whose presence my soul takes delight
On whom in affliction I call
My comfort by day and my song in the night
My hope my salvation my all

The above six verses were written by J. Morgan Jan 1st 1917

On the Assyrian rides across the prairies of New Iowa in the 70's you would have a little
revival of the old world and the old times and put them together which made this music
The words are taken from an old hymn and turned around to suit the composer
J. Morgan

Jesus is calling that meeting in the air

Music composed by Prof. Dobbins. And Chorus Written

Chorus.

I will arise and go to Jesus He will embrace me in his arms,

In the arms of my dear Jesus O there are ten thousand charms.

See the angels and martyrs coming

With the Saviour up in the air

and soon the Lord will sound His trumpet

To call His jewels from earth up there

Chorus

Don't you see my Jesus coming-

See Him come in yonders cloud.

With ten thousands angels round Him.

See how they do my Jesus crowd.

(Chorus)

See the angels hear them Shouting

Jesus is calling that meeting in the air
my great desire is I might be worthy.

To be in that meeting that's called up there.

Chorus

Collected composed and written by

J. J. Morgan March-7-1917-

BOOK V.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XXI— HEAVENLY STATE OF THIS WORLD

“I SAW A NEW HEAVEN AND A NEW EARTH; FOR THE FIRST HEAVEN AND THE FIRST EARTH HAD PASSED AWAY, AND THERE WAS NO MORE SEA. The millennial state of Edenic beauty and glory has come and gone, populating heaven with multiplied millions. Subsequently a great change has been wrought. Not only the sanctifying fires have done their work, but creative Omnipotence has supervened, transforming this world, with its atmospheric environments, into a heaven. Time, that noted parenthesis in boundless eternity, has come and gone. The mediatorial kingdom, recon-

ciling man to God, restoring order in the celestial universe, expurgating all sin, and externally banishing Satan and his votaries into outer darkness, has come and gone. The period of mortality and human probation is now numbered with the ages of bygone eternity. The grand restitutionary work of Christ, for which He evacuated the effulgent throne to suffer and die, is now complete; therefore, like a proconsul sent out from Rome to restore a revolted province, He now surrenders up His mediatorial kingdom to the Father, that God may be all in all (1 Cor. 15:28.)

“There is no more sea.” At present the sea occupies about three-fourths of the surface of the earth, the icy poles and burning deserts about another eighth, leaving but one-eighth for the occupancy of earth’s teeming millions. We readily account for the absence of the sea in the celestial earth. Water is composed of oxygen and hydrogen. The latter is the most combustible element, and the former the great supporter of combustion. A sufficient intensity of heat will decompose the oceanic waters and utterly consume them. Thus the cremation of the earth will remove oceans, seas, icy poles, and transform burn-

ing deserts into fruitful fields.

“Behold, I make all things new.” John certifies to the complete renovation of the earth, with its environments. In the creation of all worlds, the heavenly state is the ultimatum. This earth has had a most wonderful history as the battle-field of God’s universe. Through all the flight of eternal ages, Earth will be celebrated in the history, poetry, and romance of all worlds as the battle-ground where the sons of light fought the powers of darkness under the heroic leadership of Prince Immanuel. While Earth will be the peculiar possession of Immanuel’s soldiers (Matt. 5:4) you must not regard it as a prison in any sense whatever. Mortality and probation will exist only in the memory of the past. This world will be ours as a soldiers’ bounty, conferred as a memento of our fidelity and valor during that terrible exterminating war which the Son of Man waged against sin and Satan. We will enjoy our transfigured bodies, with facilities of lightning locomotion (Luke 10:18) while it will be our delectable privilege to wing our flight from world to world, exploring with enthusiasm the wonders of Omnipotence, eternally contemplating His ineffable glory, making wonderful proficiency in the

universities of heaven, under the leadership of Adam, Enoch, Abraham, Moses, David, Solomon, Paul, and all the apostles, mighty hosts of martyrs, unfallen angels and archangels, Gabriel and Michael. We will doubtless receive, to our delight, many solicitations to serve as angelic escorts back to this world, so celebrated in the literature of heaven.

Evidently the inhabitable earth will be ten times as capacious as at present. As we shall wing our flight around the globe, accompanied by angel bands, the whole earth will be radiant with celestial glory inconceivable in our mortal and probationary investiture. In this bright celestial state this earth will shine and shout forever. The popular impression that this world will cease to exist has simply originated from a wrong translation of *aion* in the New Testament. It does not mean world, *cosmos* having that meaning. It simply means time, or age. Hence, it should read, "end of the age", or, "end of time." The last chapters in the Bible come in after time has flown, and forever been superseded by eternity. But you see this world not only continues, but is sanctified, made new, and transformed into a heavenly sphere.

“I saw the New Jerusalem coming down out of heaven from God, having been prepared as a bride adorned for her husband.” We find (Rev. 19:7-11) the marriage of our Lord and His Bride at the beginning of the millennial reign. During the millennium and post-millennial ages, constituting the Paradisian state of the world, the members of the bridehood were all at their posts. Of course, they all accompany their glorious King on His great white throne in the ethereal firmament during the final judgment, rendering valuable and important service. During the period of earth’s cremation, sanctification, and celestialization, of course they are absent, up in heaven. Now we see them coming down to take possession and forever enjoy this world in its heavenly state. We find here a double signification of “New Jerusalem.” It means the substantial real city. It also means the members of the bridehood, who inhabit the city. Hence the New Jerusalem is the bride of Christ and the mother of God’s children. (Gal. 4:25).

These verses clearly and unmistakably reveal and vividly describe the heavenly state of this world. How people have read their Bibles over and over, and still believe that this earth will be burned up

and blotted out of existence, is paradoxical in the extreme; because you have here a positive revelation that God will remake this earth, transforming it into a heavenly world, in which there will be no sorrow, pain, nor tears. Hence you see mortality and probation are out of the question, and heaven's ineffable glory will shine and shout forever.

“He that conquereth shall inherit these things, and I will be God into Him, and he shall be a Son unto Me.” In this verse, the Holy Spirit unequivocally and irrevocably confirms the glorious and consolatory doctrine of the saints' everlasting inheritance of this glorified earth throughout the flight of the heavenly ages. The saints possess very little of this world at the present day, but rest assured they will have it all in the good time coming. They will soon possess the millennial world, and, in God's good time, this earth, re-created and transformed into a glorious heaven, to shine and shout throughout all eternity. Oh, who would not forsake all to follow Jesus!

“But to the cowardly, the unbelieving, the abominable, the murderers, the fornicators, the sorcerers, the idolaters, and all liars, their part is in the lake burning

with fire and brimstone, which is the second death.” You see this long, black catalogue, exhibitory of all the crimes that ever blackened earth and crowded hell. Don’t forget that cowardice heads the list. Why is this? Because cowardice sends more people to hell than any other sin in the category of pandemonium. Were it not for cowardice, people could get rid of all their dark iniquities, though hideous enough to make a demon blush. Why don’t you come to the altar and seek the Lord till you find Him in a sky-blue conversion? Cowardice, is the answer. Why don’t you seek entire sanctification with all your heart till it comes on you like a sunburst from the throne? Cowardice solves the whole problem. If you are not brave enough to fight a regiment of devils, and brook the contempt of earth and hell, you will never get to heaven. Is it possible you are going to make your bed in hell-fire for sheer cowardice?

THE CELESTIAL CAPITAL

We now reach the closing scene of this wonderful prophetic panorama. One of the seven angels having the seven last vials of wrath serves as John’s escort to the summit of a lofty mountain, from whose dizzy apex the illuminated eye takes a view of this won-

derful metropolis descending out of heaven from God. John's description, which is doubtless veritable and real, sounds like the wildest hyperbole. The material of the city consists of the most valuable gems that ever decked a monarch's crown,—golden streets, pearly gates, and jasper walls. This wonderful city is a perfect cube, fifteen hundred miles long, wide and high. The material is transparent, so immortal eyes interpenetrate this mighty emporium, unobstructed by intervening streets. We find the apostles and prophets, representative of both dispensations, exceedingly prominent in this city. All this is in glorious harmony with its bridehood identity. We have here the blessed assurance that all whose names are superscribed in the Lamb's book of life shall have a welcome in this wonderful city. I have seen the important cities of America, Europe, Asia, and Africa. God, in mercy, grant that my feet shall one day tread the golden streets of the New Jerusalem! John calls it the Holy City. Hence you must be holy, if you ever enter it. It is very consolatory to us to know that the city of God will come within the range of distinct visibility from this world. Will it not be on this earth? I do not so understand the revelation. An object fifteen hundred miles long,

wide and high, consisting of the most radiant gems, diamonds, rubies and all manner of precious stones, radiating and flashing their glorious light through the ethereal void, would certainly be visible at a great distance. Remember, John found it necessary to ascend that lofty mountain in order to see it. What is this city? It is the glorious capital of the heavenly universe, and, of course, the residence of our blessed Heavenly Father. On what does it stand? It does not stand on anything. It is itself the center of universal gravitation. Hence it does not need anything on which to rest. During the reign of sin and Satan, it is withdrawn far away from this poor, dark world. After the grand and glorious restitutionary work of Christ is fully consummated, sin and sinners forever removed, earth and atmosphere gloriously sanctified, and all renovated in the beauty of heavenly investiture, and committed to saints and angels, then the very metropolis of the glory-world comes very nigh, and brightens earth and sky with her unwaning effulgence. Of course, the cremation of the earth will destroy the cities, with all other works of human art. This glorious ethereal metropolis is called the **NEW JERUSALEM**, in contradistinction to old Jerusalem, which now stands on Mts. Zion, Moriah,

Bezetha, and Acra, and is destined to be so magnitudinous, conspicuous and influential during the millennial ages. Hypothetically this newly-created celestial world, densely populated with saints and angels, will not build cities; but the countless millions, basking in the glory of unadulterated bliss, amid the grand effulgence of this ethereal Jerusalem, will enjoy and patronize it as the metropolis of the whole earth.

“The nations shall walk through its light, and the kings of the earth bring their glory into it.”

“They shall bring the glory and honor of the nations into it.” In the glorious and triumphant restitution of God’s saints back to this world, after it shall have been transferred into a beautiful celestial sphere, doubtless the nations will reconstruct their former identities in their reoccupancy of the earth. We see from these Scriptures the beautiful conservatism of all nations of the New Jerusalem, through the onward flight of eternal ages. “For night shall not be there.” This city is the metropolis of the great King, the center of universal gravitation, and the capital of the boundless celestial empire. Of course there will be no night, for God Himself will be there, and He is original light. All other luminaries shine by His

command. Not only will this wonderful city, fifteen hundred miles long, wide, and high, be ineffably glorious with the divine illumination, but the unutterable effulgence will irradiate this and other celestial worlds with light and glory, forever expelling darkness, and verifying the promise, "Night shall not be there."

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER XXII

The River of Life here described is in the City delineated in the preceding chapter.

The Tree of Life is also in the city. The twelve manner of fruits indicate the wonderful diversity of heavenly fruition, perfectly adapting and congenializing the heavenly state to every possible idiosyncrasy, social, intellectual, educational, and spiritual, appertaining to the entire heavenly host, from the most uncultured Hottentot to the champion apostle and the brightest archangel. The leaves of the tree are for the health of the nations. Healing, in the English, is misleading. The Greek Thereapeion is not a participle, but a noun. There are no diseases in heaven to be healed. This is a revelation against the probability of apostasy from the heavenly state. Lucifer

and the angels fell long ago. This was before their probation expired. Hence there is no probability that any of us will ever apostatize after we get to heaven. Sickness is the invariable precursor of death. If no ailment supervenes, death will never come. The Tree of Life is the symbol of perpetual immortality. Meanwhile, the very leaves of the tree are effectual palladium against the slightest ingress of spiritual ailment. This tree is a beautiful evergreen, forever exhibiting its magnificent, unbrageous foliage, demonstrating to the multiplied millions of immortal eyes the transcendent reality that health never wanes, sickness never comes, and death is unknown. Hence the leaves of the tree, in their fadeless beauty, are a universal guarantee that perfect health is the constant and everlasting blessing of the glorified state.

“And there shall be no more CURSE.” This forever settles the question of future probation. If there is any probation in the transfigured state, it will never be forfeited by transgression, as in THAT CASE the curse would inevitably supervene. “The throne of God and the Lamb will be in it, and His servants will serve Him, and they shall see His FACE.” This is a confirmation of the foregone conclusion that the New

Jerusalem, poised in the firmament above this world, having reached the glorified state, is none other than the city of GOD, where he in His glory occupies the effulgent throne of the UNIVERSE, and the Lamb that was slain and that liveth AGAIN shall FOCALIZE the adoration and admiration of glorified saints forever. Oh, how unutterably blessed to draw near and behold His face, all radiant with the love that brought HIM from heaven to die for us poor sinners! "His NAME shall be in their FOREHEADS." The glorious experience of entire sanctification is this day notable for its efficiency in the superscription of the divine cognomen on the countenance. If, in these mortal tenements, the divine glory so radiates from the countenance as to enable us to read people like we read books, who can calculate the brilliancy of that splendor which shall beam from the physiognomies of the glorified saints, illuminated by the effulgent presence of God and the Lamb?

"Night shall not be there; they do not need the light of a lamp and the light of a sun, because the Lord God shineth upon them, and they shall reign unto eternities of eternities." This verse climaxes John's glowing description of the heavenly state. He

winds up with the affirmation of the eternal reign of the saints. Not only this world marching on to the heavenly state, but one billion and one hundred and seventy millions of other worlds have been at least faintly apprehended by telescopic observation. Who can anticipate to what extent our Lord will use us in the administration, culture, and evangelization of these innumerable worlds? This glorious prophetic panorama winds up with these wonderful words: "Eis tous aionas toon aiconoon;" i. e., "Unto eternities of eternities." These profoundly significant words define the reign of the saints in glory, the existence of God, and the duration of the lost and the wicked. Hence you see the ridiculous and nonsensical absurdity of Universalian dogmatism, which would refute the eternity of future punishment.

Thus winds up the wonderful panoramic, prophetic visions, which John saw on the Isle of Patmos. It is also the valedictory prophecy of the whole world, the celestial city and the glorified earth climaxes all. We now have fifteen more verses, constituting John apologue.

"The Lord God of the spirits of the prophets." The prophet in all dispensations is the called and sent

revelator of God's truth. God imparts to each one of His prophets a spirit peculiar to the work He has called him to do. Hence the infinite diversity of prophetic idiosyncrasy. The called and sent blood-washed, fire-baptized preachers of the gospel are God's prophets in the present age. Therefore, God is now showing them "the things which quickly come to pass."

"Behold, I come quickly. Blessed is he who keepeth the words of this book of prophesy;" i. e., the Book of Revelation. Most people take but little interest in Revelation. Of course, they forfeit this blessing. Are you on the constant outlook for the Lord's coming?

Here again John wants to worship the Apocalyptic Angel, of course misapprehending him for God.

Here we have God's positive prohibition of angel-worship. It is simply another form of idolatry. This prohibition sweeps Romanism from the field.

Revelation has been a sealed book for ages, for long centuries even rejected, repudiated as spurious, denied a place in the sacred canon, and laid on the shelf. At the present day God is giving His people

wonderful light on this book of mysteries. "Oh, how He is lighting it up to the "Holiness people!" The value of this book to the present generation is actually inestimable. Peter, James, Jude, Matthew, Mark, Luke, and Paul have all left us most brilliant prophecies, revealing the wonders of the latter days. But John transcendently climaxes all. But a youth when called to the apostleship, he enjoyed the nearest proximity to Jesus, leaning on His breast. He was permitted to live a whole generation after all the other apostles were dead and gone. Hence he enjoyed wonderful experimental maturity. His spiritual illumination was transcendent, and his prophetic interpenetration and perspicacity illimitable. All his apostolic comrades prophesied tersely and isolatedly. John gives us the grand and wonderful panorama, sweeping down the intervening ages, not only to the end of the present Gentile Dispensation, when the Lord shall come in His glory and reign in triumph through the millennial ages, culminating in the final judgment, the earth's cremation, and the end of time; but he sweeps right on, luminously revealing the re-creation of the earth and its ethereal environments, the glory of the heavenly state, when this world shall have been re-annexed

to the celestial empire, conferred upon the saints as a soldier's bounty, reminiscent of fidelity and valor during Immanuel's exterminating war against sin and Satan; the descension of the New Jerusalem into visible proximity, and the reign of the saints through all eternity.

“Behold, I come quickly, and my reward is with me, to give unto each as his work is.” While our work is not the condition of our salvation, yet it is the measure of our reward in heaven. Consequently, the rewards of the righteous and the retributions of the wicked will be as diversified as their lives in this world. This declaration of the Almighty should present every conceivable incentive to do our utmost to help Jesus save the world. The smallest deeds of philanthropy, mercy and grace will receive an abundant reward in the good time coming. We should all substitute the expectation of death with the constant outlook for our glorious Lord.

Alpha and Omega are simply the first and last letters of the Greek alphabet. Christ is first and last in the plan of salvation. Himself is our salvation. He is all and in all. When you have Him enthroned in your heart, you are saved to the uttermost. God help us to

rise above creeds and sink out of self into Christ. So long as you keep your eye on Jesus, He will keep His hand on you. Then neither men nor devils can hurt you.

The Seven Victories. Rev. Chapter II, pp. 31-32-33. In this verse we reach the first overcometh in regeneration. In the description of these seven Churches we have the seven overcomeths; i. e., the seven victories which every soul must gain before it gets to heaven. These victories are revealed in the conclusion of the Spirit's message to every Church.

Number two is establishment in regeneration.

Number three is a glorious case of entire sanctification. In the wilderness, they ate the manna nightly falling on the land, which would breed worms and spoil in twenty-four hours. Thus the blessings received in the justified state are so transitory that we need a new one every day. In the sanctified experience, we live in the sanctum-sanctorum, where we have constant access to the manna hidden in the golden pot, which always keeps fresh and sweet. The white stone symbolizes solidity and purity, and the new name is sanctifier. Before we get sanctified, we only know Jesus as our Savior. When we enter the Valley of

Blessings, so sweet, the Holy Ghost reveals to us the Omnipotent Sanctifier. This is victory number four for the soul who keeps God's works to the end. God's works are regeneration and sanctification. To the soul who keeps these works to the end of the Gentile Age, till the Lord comes to reign, He will give him the morning star; i. e., Himself, to be his glorious King forever.

NOTES TAKEN FROM DR. GODBEY'S COMMENTS ON REVELATION, CHAPTER II

The soul so fortunate as to reach the fifth victory is arrayed in white garments, and shall walk with Jesus in His millennial glory. Probation passed, he shall never forfeit his royal inheritance.

Victory number six awaits the heroic soul far out beyond the millennium, fiery sanctification of the earth, its final renovation, and celestialization, when, in the oncoming heavenly state, the new Jerusalem shall come down to abide forever.

Here is the seventh and last victory, when Jesus shall have completed the mediatorial work, utterly exterminated sin and expurgated every stain from the polluted universe, banished Satan and all of his fol-

lowers into the outer darkness, beyond the ultimathule, where the combined illumination of one hundred and seventeen millions of glowing suns has never shot one cheering ray. After the din of battle has forever been hushed, and shouts of victory shall ring through one billion and one hundred and seventy millions of glorious celestial worlds, the happy soul that shall have reached this seventh overcometh shall be honored with a seat on the throne, and a participation of the divine administration as the subordinate of the triumphant Christ, to reign with Him amid angels and redeemed spirits forever and ever. Ten thousand times ten thousand incentives inspire the immortal soul to run, strive, and fight for these seven victories. Seven is the perfect number designating Christ Himself. So don't stop with sanctification, for that is only victory number three; but be a loyal candidate for the seven. Oh, glory to God for the seven overcomeths!

REVELATION 22

"I am the root and offspring of David and the bright and morning star."

"And the spirit and the bride say come, and let him that heareth say come, and let him that is athirst come,

and whosoever will let him take the water of life freely.”

NOTES BY COMPILER

Now, my friends, if you have read this little book I pray the Lord that many of the words have taken a strong hold of your heart and mind and may God help you to think and ponder over these things and get a higher and better idea of the Lord's plan of redemption, and you all have my prayers, that through this work the Holy Spirit will show you the way, and the right way to the King's highway of Holiness and if you do not find the way and you are still in doubt I beg of you to put Jesus Christ to a test; cut loose from all your little and big sins and come to Jesus and tell him, "Here I am, Lord; take me; I make a full surrender of everything; I will do what you want me to do and be what you want me to be," and trust the Lord to take you and use you anyway, and promise Him you will quit all your sinning and throw to the wind all things you have been holding to and do this in great earnestness and the Savior will come into your heart. Trust him wholly, the same as you would trust your own dear Mother. He will not ask you to do anything

you can't do any more than your Mother would. For he has said, "Although a mother at times her child would forget, yet will I remember you." This is just what I did and the Holy Spirit came into my heart and is guiding my life.

J. J. MORGAN.



BOOK VI.

NOTES TAKEN FROM MINISTERS AND BIBLE SCHOLARS.

The commencement of Book 6 is in part a corroboration of the five preceding books, although it produces new proof and more light on that Great Meeting in the Air.

The second part of this book is most wonderful. Read it all.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trumpet of God and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the

Lord. Wherefore comfort one another with these words.' 1 Thes. 4:16-17-18.

This heavenly meeting mentioned here in the Scripture text will certainly be the most wonderful that humanity has ever heard of. All the meetings that the Bible tells about are not in comparison to the great meeting that will soon take place in the air. Since humanity started to live on this earth there have been some wonderful meetings. That was a wonderful meeting at the time of the flood when all the people of the entire antediluvian world collected and met on the hill tops and mountain tops and looked over that world of water coming higher and higher on the hills, with the whole world under water except a few mountains and higher hills; this was a most wonderful meeting.

That was a peculiar meeting Abraham had with Melchizedek, who was without father or mother, beginning of life or ending of days, a priest of the most high God. He was a personage or an inhabitant from a celestial world come down into this sinful world to see how poor humanity was really living in Satan's kingdom; then Abraham had another most wonderful meeting when the two angels met him in his tent door

in the heat of the day. Take notice at first Abraham thought these two people were his neighbor herds-men; they had the appearance of cattlemen not far away and seemed to be tired and ordinary men dressed in the herdsman fashion and Abraham rather insisted on them to tarry and take some refreshments; whether this was the eastern custom caused Abraham to act as he did or whether God gave him an inkling that these two men were more than they appeared, possibly the former and latter both were the real cause as the Bible says: "Abraham lifted up his eyes and lo two men stood by him and when he saw them he ran to meet them from the tent door and Abraham made haste and had water brought for them to wash their feet; and went into the tent and had Sarah knead fine meal and bake a cake and Abraham went out to the herd and had a young man dress a fat calf; and Sarah cooked it, and Abraham sat it before the men angels and they did eat and drink as any other mortal here." But prior to this verse above quoted which is Gen. chapter 18, verses 1 to 18 of Genesis says, "The Lord appeared unto Abraham in the plain of Mamre"; this was certainly a wonderful meeting; that the Great Eternal Jehovah and two angels came down and took on the appearance of men, with clothing of the cus-

tom of the country and talked and ate, then went down to visit Lot's family and Lot sat in the Gate of the City and saw the angels; thought them two men but Lot constrained them to go with him and Lot made them a feast and they did eat and laid down and stayed all night with Lot. Was not that a wonderful meeting?

There has been but a few angel beings ever come down on this sinful earth; but it is here to be seen that angels when they come down here have the power to show themselves just like the ordinary human, dressed in the ordinary style of that day.

John the Baptist had some wonderful meetings on the banks of Jordon, and that was a wonderful meeting at the Transfiguration of Jesus, Moses and Elijah on the mount.

Another wonderful meeting was at the day of Pentecost when the Holy Spirit came like a rushing, mighty wind and about three thousand souls were converted and there has been great gatherings both military and Christian all up and down the history of this old world.

But no meeting could begin to compare with this most stupendous meeting that is to be soon held in the

air when Jesus comes to take up his jewels. It is really the grand purpose of all that has been done by all Christian generations up to the present time was to prepare for the most wonderful meeting in the air.

Churches were organized and missionaries were sent to the ends of the earth. All this was done for grand purpose of this great meeting. The Great Jehovah saw this and laid his plans before the morning stars sang together.

The second coming of the Lord is the cream and emphatic doctrine of the new Testament. It is mentioned and referred to more than two hundred and fifty times.

A wonderful, fine, godly man had visitors one evening and their conversation drifted on the subject of the second coming of Jesus and he asked his guests if they thought Christ would come back tonight and they all said that they thought not, then he said to them, "Watch therefore for ye know not what hour your Lord doth come; therefore be ye also ready for in such an hour as ye think not the son of man cometh." Mat. 22:42-44.

The idea of people talking about the millennium coming before Jesus comes; might as well talk of fire in

an ice-berg or daylight not coming until the sun slides behind the western horizon.

The glorious millennium can not come until Satan is bound and pitched head long into the bottomless pit; nothing is more certain than the glory of God will cover the earth like the waters cover the seas, but this great blessing will not take place until after Jesus comes.

Now I am not in the habit of relating hair-raising stories but here is one that shows the average carelessness or blindness of parents. Away down in Florida in the timber lived a family; a father, mother and a beautiful little eleven-year-old curly-headed boy. One bright, warm day a friend came to visit the family and after a short visit the friend told of finding a bee-tree about a half-mile distant from the home of this family and they concluded it would be a fine day for them to go out and cut the tree for the honey. The father threw his ax on his shoulder and started and the little boy said, "Papa, can I go along?" The father said, "Yes, son, you can go with us." So they went out to where the tree was and the father went to work chopping the tree and after a little while the little boy said, "Papa, may I go play in the water in the lagoon?"

The father said, "Yes son, but do not go into any place where it might look deep; play close to the bank and be careful not to wade out as it might be deep." So the little fellow was playing, heaping up sand piles, making sand houses, picking shells up and talking and singing and all at once the father heard the child cry out, "Hurry papa." The father grabbed his ax, leaped over logs and ran to the rescue of his child; coming to the lagoon he saw the child floundering in deep water arms outstretched, with horror on his face, and said, "Hurry papa, an alligator has got ahold of me." A hideous monster had been sneaking around and hungry, lank and vicious had come up slyly while the child was playing and grabbed him by the leg. The father jumped into the lagoon and was about to drive his ax into the monster's head when he suddenly turned and lashed the water with his huge tail, like the screw of a great steamer and the little fellow cried out and said, "Hurry papa, hurry," and blood and foam told the story; the little fellow sank out of sight. When I heard that story it was so awful I could hardly stand the horror of it thinking, "My God, suppose the little fellow was my boy!" Now this is awful but there are influences in the world all around us nearly or just as bad as an alligator, tearing our

virtue, and morality asunder; our dear girls turn up missing all around us; every little while we hear of one missing; boys led off and girls sold into slavery, taken and locked up in Rome's prison pens and kept there for years and frequently for life for mere trifles, mostly trumped up by that clique, and people sitting around playing cards, drinking and reading novels or splitting hairs about some fool thing; is about what the great majority of people are doing. "Hurry papa, hurry!"



NOTES TAKEN FROM THE GREAT EVANGELIST,
REV. DR. G. D. WATSON'S ALLEGORY AND
DEFINITION OF THE LAMB AND
THE BRIDE.

This is the most wonderful picture and the most complete definition of this wonderful event I have ever found anywhere.

This is certainly as great or greater an event than the meeting in the air. It is so wonderful that a human mind can hardly comprehend it as the prophets have given it; but here it is made plain and it will be a help to all Bible students.

THE MARRIAGE SUPPER OF THE LAMB

And I hear the voice of a great multitude, like the voice of many waters, and the voice of mighty thunders, saying Alleluia, for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife

hath made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints.

And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. (Rev. 19:6-9.)

There are two women that are spoken of throughout the entire Scriptures. They are typical. A woman in the Bible always represents a religious company, not a nation; and there is always a church of the devil and the flesh, and a Church of God.

Paul says that Hagar represents the Church in bondage, under the law, and that Sarah represents the Church of the Holy Ghost, the spiritual Church, which is the mother of all spiritual children. Then there is a Jezebel Church which represents the bride of the Antichrist, or the bride of the devil. And then there is a Church of Zion, of the Holy Ghost, and, in Revelation, these two women reach their culmination. We find in the seventeenth chapter, the Church of the Antichrist, the Mother of Harlots, goes down in everlasting judgment and fire; and when the false woman

has been judged and taken out of the earth, God brings forward the true woman, the New Jerusalem, the Church of which Sarah is a type, and we have the coronation, the exaltation, the glorification of this Church, the Bride of the Lamb. But in this chapter, there is brought before us the great climax of all the centuries. There never will be such a time of joy and ecstasy in the history of the world as that brought forth in this chapter. It is the crown, the culmination, of the history of all God's true saints in all the ages.

There are several items I want to notice with regard to this remarkable Scripture. We want to notice, in the first place, who the Bridegroom is. This marriage is, "the marriage of the Lamb." The words of Scripture are divinely chosen. They are inspired. The Holy Ghost picks out the words, and picks out the way, and the manner, and the order, in which those words are used. God the Father is not the Bridegroom. The Holy Ghost is not the Bridegroom. There is one Father, and one Son, and one Holy Ghost. It is Jesus who is the Bridegroom, but the word used in Revelation is "the Lamb." Christ has many names and many titles in the Bible. God the father has four or five different names given Him, but the Son of God

has about two hundred names and titles. He is God's tongue, God's mouth, God's voice, God's language, God's alphabet, God's revelation; and so God's Son has about two hundred names and titles in the Scriptures, and every time that one of those names is used, it is always used in a proper sense. He is called a Lamb; that is the name spoken in connection with His marriage. There is a reason for this. It is a Lamb that suffers; it is a Lamb that sheds its blood; it is a Lamb that redeems the world; it is a Lamb that makes atonement. Christ, as Shiloh, does not make the atonement; as the Morning Star, He does not make the atonement; as Alpha and Omega, He does not make the atonement. Out of all the names that He has, it is Jesus, or the Lamb, who makes the atonement. Those are the two names that represent Christ in making the Godhead in touch with human nature. It is the Lamb that gives us the incarnation, the eternal God in flesh and blood. It is as the Lamb, that God incorporates Himself with the human race, and takes our blood and our flesh, and dies in our stead, and makes the atonement.

Who is the Bride? Here we find a great world of all sorts of notions—foolish, unscriptural notions. I do not know what your view is, but I know that the

Scriptures reveal very clearly who the Bride is. There are many who think that the Jews are to be the Bride. Many teach that the twelve tribes of Israel are to be the Bride. St. Paul declares that he desired to present the Gentile believers, as a chaste virgin, to be the Bride of Christ. The twelve tribes of Israel were God's earthly bride. He refers in Isaiah and in Jeremiah to the Jews being an earthly bride for Jehovah; that is true, but in those Scriptures there is not a single reference to eternity, nor to Heaven, nor to the resurrection, nor to the glorified state. The Scriptures teach that the Bride is to be a resurrected people, a glorified people out of those who are redeemed. Then, a great many teach that everybody who is saved will constitute the Bride. That is contradicted by every single passage in the Bible bearing on the subject. A king does not marry every woman in his empire. Jesus does not take for His Bride all who are saved. And if you will take the Scriptures and search every single passage in the Bible referring to the Bride of Christ, you will see there is a distinction between the Bridehood saints and those who are not the Bride. When God made Eve for Adam, Eve, there, was a type of the Bride of Christ; and when He made her, he did not take all of Adam's body, but He took a

rib. He did not take a bone from the foot, to be under Adam and trampled on as a worm, and crushed as a slave; He did not take a bone from the head to be Adam's boss and rule over him. God took a bone from his side, where the heart is, that she might be his equal, stand by his side, be on the same level—be a helpmate. And so God in all His ways acts with Divine wisdom.

God will save millions and billions of the human race. A great many more will be saved than lost. It does not look that way to us, but one-half of the race die under five years of age, so they are all saved. Thus God gets half the race anyhow, and how many of those who have reached the age of accountability, die penitent, we do not know. God only knows. So there will be millions and billions—"great companies" saved.

Among the saved, however, there will be many ranks and degrees. Not one church member in a thousand understands the Bible teaching on this line. People are astonished at the idea that there are ranks and degrees. There are more degrees in Heaven than there are on earth. William Bramwell got a vision, one day, of Heaven, and He said, "The Church will be astonished to find how many ranks there are in Heaven;"

rank after rank, more than they have in England, more ranks than there are in society, more degrees—thousands of ranks and degrees among those who are saved, Jesus says there are degrees in hell; some have few stripes and some have many stripes.

The Scriptures teach that the bride of Jesus Christ is a chosen company selected out from all the saved ones. There are certain words used in the Bible about the Bride. The Bride is called "The elect." Nobody else is. The Methodist Church, and the Baptist Church and the Presbyterian Church, and the Calvinists, and the Armenians have vied for years over a mere term. The Word "elect" always refers to the Bride, or those who are entirely sanctified. No one is elected until he is sanctified. St. Peter says, "Ye are elected through sanctification." Paul says, "God hath chosen" in—the Greek is elected—"God hath elected you to holiness." Not a word about justification. Jesus says the elect are those who pray day and night. How many church members pray day and night? I have searched every passage where that word is used. It always refers to being sanctified or being in the Bridehood. The old Calvinists taught that the elect are a certain number; Not one could be added to it, and not one could be

taken from it; and Oh, how the early Methodists did oppose that doctrine! In a sense they were both incorrect. It is true the elect are a certain number, and not one can be added to that number, and not one taken from it, but that does not refer to initial salvation. That means the Bride. There is a certain number that makes up the Bride, and as soon as that number is complete, Jesus will come. John says there are five ranks of the saved that he saw. First, the "living creatures." They take the highest rank—four living creatures, then the twenty-four elders. Now four here is a typical number, because the Word says they come from all nations and tongues and people. And then a chosen company from the twelve tribes—one hundred and forty-four thousand, and hope they will be among that number, but they will not, for God says they (the one hundred and forty-four thousand) are Jews—Israel—the twelve tribes of Israel. "Four," "Twenty-four," and "a hundred and forty-four"—they are all numbered, are they not? Now besides these there was a great company, millions and billions on billions that no man could number. Who were they? From all nations, and tongues and kindreds and peoples. Well, they are saved, but they are not numbered.

Now then, the Bridehood company is a company chosen from these vast millions and billions who are saved; and this Bridehood company must have certain marks, certain preparations; and when we consult the Scriptures and not the theologians we will get the light. King David, in Psalms 45, says he saw the King—that is Jesus, and he saw the queen—that is his Bride, sitting by His side dressed in the gold of Ophir. Her raiment was of wrought gold. She was “all glorious within.” That is the Bride sitting by His side. And then he saw many honorable women. Who are they? Her companions—saved ones. And the queen of Tyre was there. Who is she? A company of saved ones. And then virgins without number. Who are they? Saved ones. There are companies on companies, but outranking all these there is one company that is the Bride. She is the elect. Our word “chosen” means “elect.” When Jesus taught as recorded in the ninth chapter of Matthew, people came and said, “Jesus, Master, Lord, why is it your disciples are so happy, so full of joy, while the disciples of John the Baptist are so sad, mournful, have long faces? They fast and they mourn, and your disciples are so happy.” Jesus said, “My disciples are the children of the bride chamber.” Nobody goes in

there but the Bride. These are the words of Jesus. But millions and millions in the Church have never seen this truth. So, friends, the Bridehood are Bride-chamber saints. And all through the Scriptures we see that God loved the world, gave His Son for the world, to regenerate the world; Jesus loved the Church, gave himself for the Church to sanctify the Church. What for? That the sanctified Church might be without spot or wrinkle or any such thing. So Jesus, all down the centuries, has been searching for a company of saved ones to be the Bride. When Jesus went up on the Mount of Transfiguration, He did not take all the apostles. There was a selection. When He went up to be transfigured He took Peter, James, and John; they typify the elect. They were taken, and the rest were left. Gideon had thirty-two thousand soldiers. Every last man was a circumcised Jew, every last man was a church member—thirty-two thousand, and God made him divide, and he got ten thousand; twenty-two thousand turned back. That was one selection. Now God says, "Make a second selection, and you will get the elect." He made a second selection and got three hundred. Do you see it? And so all through the Scriptures you will find that the elect is a company chosen out from the billions who are saved. God

said to Moses, "Moses, the twelve tribes all belong to Me, they are Mine, but I have chosen Levi's tribe to be the first-born." (You find that in Numbers, Leviticus, Exodus). Now Levi was not the first-born child, he was the third son, but God says, "They are all Mine, but I will take one tribe to represent the Bride, to represent the elect. I will take Levi's tribe. They shall be holy, and teach holiness, and conduct worship," and Levi became the tribe that was the first-born. (The Bride is called First-born). The First-born Church represents the sanctified Church, the Church selected out from among the saved ones, the small Church chosen from the big Church, the small company chosen from the large company. That is the first-born. So the Bridehood saints are the Church of the First-born. Paul in Hebrews says that when you get the baptism with the Holy Ghost—not when you are converted—"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn." You never come to the Church of the Firstborn until God sanctifies you. So there is a Church in a Church; there is an outer circle and an inner circle; and every Scripture bearing on this subject says that God has ranks and de-

grees, a rank in a rank, a circle in a circle, and the inner circle is the elect. That passage that says, "Many are called but few are chosen," means, many are called, many are converted, but few get in the elect company. So the Bride of Christ is a chosen number from the billions that will get saved.

Now, then, the Bride of Christ are those that accept the overtures of a Divine lover. Conversion does not put anyone in the Bridehood; but when a soul is born of God, Jesus begins to court him. He goes to this soul and begins to pay him attention and respect, to woo him and court him and lay down certain propositions to him. Will you take the narrow way? Will you suffer for Me? Will you do things for Me that other Christians do not do? John Wesley says, "I believe that Jesus, in some way, questions every child of God as to whether he will take the rugged way, or whether he will serve God in a general way, a good way, but not the highest way." And of all the millions who will be pardoned and saved, only a few will accept overtures of the Lover. The great mass of church members want to escape hell, and get to Heaven when they die. They may, but they are not the Bride. The Bridehood saints have their eyes on something far

beyond getting to Heaven when they die. Jesus courts every child of God, in the world, with the cross; and there are nails on it; and blood on it—the way He courted you and me. And do you know, friends, millions of people will be saved that were never won to Jesus as His Bride by that rugged courtship. Now right there is where the Apostle says, “Make your calling”—what else?—“and your election sure.” There it is: your calling is your conversion, the election is your sanctification, your place in the Bridehood; and you have to make them both sure.

“Make your calling and election sure.” God elects and we elect. It takes two to make the bargain, and God’s election and our election must go together. Those who are sanctified have yielded to the courtship of Jesus to be sanctified—to have the old man killed—cast out. The Bride of the Lamb, while here below, must live as He lived—must suffer, preach, pray, testify, endure, bear, and die like Jesus. Oh the millions and millions who do not see this! Very few will follow Him fully, but those few make up the workers of Jesus. The Bridehood saints are those who are justified, sanctified, and tried in the fire. Oh, friends it is a company that prefer to be like Jesus! They would

rather be like Jesus than anything else in the universe of God.

I remember when God courted me. I remember when Jesus Christ talked to me for several years. I remember what He said, "Will you do this?" Will you preach the second blessing, definitely, so folks can understand and receive it? Will you bear reproach? Will you consent to give up fine appointments? Will you take poor appointments. Will you consent to be hated, and lied about, and misrepresented? Will you give your wife and children over to Me, to live or die as I say? Will you turn your health over to Me? Give your finances to Me? Will you use your pen to write on holiness, and not on philosophy? (The way I was doing.) The Lord talked, and talked, and talked, Jesus courted me; and as fast as He questioned I said, "Yes, Lord; yes, Lord; yes, Lord; yes. And that is the way he courted me. Now that is a million miles different from conversion. It is hundreds of leagues beyond justification. Multitudes do not understand it. When Jesus comes to a converted soul, to court that soul, to get that soul to enter into everlasting agreement, to be sanctified, to be set apart, to be one with Him, to share His nature, His character, His destiny—that is

away beyond forgiveness of sins; and the ones who accept, make up the Bridehood company. When you are justified you become a candidate for courtship. When you are sanctified you become espoused to be the Bride of Jesus. You are not married but you are espoused. St. Paul says, "I have espoused you, not married you yet. And so, after you have yielded to the courtship of Jesus, He sanctifies you and gives you the Holy Ghost; that is the engagement ring. now, before that, you are one of the virgins; and there are millions and billions of virgins; but in sanctification you are espoused; and the baptism with the Holy Ghost is the seal, the bond, the earnest. That makes the first payment of what is to come—the inheritance. You know Rebecca, consenting to be the wife of Isaac, is God's chosen type. Eliezer represents the Holy Ghost, and he picked out the bride and did the courtship. Isaac did not marry the whole family; he picked out one girl from the family—one who was willing and obedient. That is a point—willing and obedient. When she said, "I will be his wife," Eliezer took out the engagement ring, took out jewels of silver and of gold and gave to her; and that was the engagement of the wedding. And so when a soul gets sanctified, he is espoused. If the engagement is so heavenly, so

sweet, so glorious, what will the marriage be! If all your shouts, and your joys, and your zeal, and your fire, and your ecstasy is simply the engagement, (that is what it is, according to St. Paul) what will the wedding be?

Now take another thought in this lesson, and that is, "The Bride hath made herself ready." There are three words always used in reference to the Bride being ready—justified, sanctified, and tried. Daniel says, "Many shall be purified"—the word signifies your sins washed away, "and made white"—that means sanctification, "and tried"—put in the fire and tried. Paul says in Romans, 5th chapter, first verse, sanctified by faith, and in the third verse, "we glory in tribulation also." John says three times in Revelation that the Bride was dressed in pure linen—that is justification, "clean"—that is sanctification, and "bright"—the word means dazzling, radiant. The Bridehood saints have the highest rank among the redeemed in glory, and here, today, you can choose your rank. "She hath made herself ready"—justified, sanctified, and tried,—tried in the fire. It is the blood that washes out the dirt, but it is the hot iron that takes out the wrinkles. "Without spot"—that is cleansing;

or "wrinkle"—that is the ironing process. The blood of Jesus washes out sin; but it is sorrow, suffering, temptation, agony, toil, long-suffering patience—it is fire that irons out the wrinkles. After Moses was saved he had to go through the fire. And Daniel, and the Hebrews, and Mordecai, and David, and Paul, and John, and Luther, and Wesley, and everybody else—every Bridehood saint in this world, of all nations, and tongues, and people, have had or will have to be tried, to go through fire. After being sanctified, God puts them under training, and they do not always understand His workings. Every Bridehood saint is baptized into His death. Just before Jesus was crucified He said, "I have another baptism to be baptized with." "What is it, Lord?" "It is suffering, it is Gethsemane, it is nails, it is crucifixion. I have a baptism to be baptized with." And here came the mother of Zededee's children saying, "Lord, won't you let my two sons, John and James, be your prime ministers, and sit, the one at your right hand and the other at your left?" What does that mean? It means to be of the bridehood saints. Jesus says, "I don't know. I cannot tell about that. Can they drink the cup that I drink?" Everyone who will have a place by the side of Jesus in the Bridehood has to be baptized into

His death. And so friends, baptism means death. It means more than sanctification. It means a baptism of martyrdom. The Bridehood saints are martyrs. They are not all killed, but they are willing to be killed; and if you are not willing to die for Jesus, you will not get into the Bridehood.

The Bridehood saints have a brilliancy. They are like Moses. There is a light Divine in them. They are like Stephen. The Bridehood saints are not only justified and sanctified, but God puts them through the fire. The tears you shed, the sorrows you have, the aches, and the pains, and the toils, and the solitude, and the loneliness, and the trouble, and the temptation you go through—these things do not wash your heart pure; but they iron out the wrinkles; they put a shine upon your soul; they put a whiteness and a brilliancy there. And so the Bride made herself ready, and she was dressed in clean linen—justification; in white linen—sanctification; and in radiant, dazzling, shining linen, which is the mark of suffering and sorrow.

The time of the wedding has not come yet. The marriage does not take place when we are first caught up in the sky. Many people think that the marriage takes place as soon as we are caught up. In Revela-

tion, chapter four, the door is opened, and John is caught up. He is our representative. But the Bridehood saints must be judged. Every human being in the world must be judged; the wicked for their sins and the righteous for their rewards; and God will not let you know the crown you will get until you are judged. The judgment of the saints decides what your reward will be. It decides your crown, the size, the weight, the glory of it. It decides your rank in the Bridehood company, it decides your place in the City of the living God. There is order, and method, and accuracy in all of God's works and ways. And so the Bridehood company are caught up, and they are judged, and the tribulation comes on the earth; and just before Jesus comes down to chain the devil, the wedding takes place, (see Chap. 19), and the hallelujahs go forth.

Now the next thought is, the marriage. This is a word the Bible does not describe. The secret things belong to God. God has not revealed the marriage. He has revealed the engagement, He has revealed the banquet, He has revealed the bridal procession on white horses; but marriage with Jesus Christ is not revealed, except in a type. Marriage is union. It is

where two bodies are made one flesh, or it is where the soul and God are made one spirit. When God made the Tabernacle, through Moses—Moses made it—it was dedicated, and when God came down in a cloud of glory, Moses and Aaron could not stay inside. The glory of God filled it. God came down and took possession of His Tabernacle. That is the only type we have of marriage—Jesus descending upon the elect saints, and being one with them, one heart, one mind, one thought, one joy, one grace, one beauty, one glory. So there will be a union of ecstasy and joy, and bliss, and vision, and honor, and glory beyond all our dreams in this world. Oh, the honor, the glory of having Jesus take absolute possession of our glorified bodies, our glorified souls!

Now, the next thought in the lesson is, the guests who are invited: Blessed are they that are invited. Who are they? They are the millions and billions who are not in the Bridehood. If all the saved ones were married, where would be the guests? There is the Bride, but there are also millions and billions of guests. The Bible says, "The virgins her companions follow her." You will find that in the 45th Psalm. And so they are invited, all the saved ones are there. There will be

one crowd, one company, one banquet, one glorious feast; but the guests are the millions of those that are not the Bride—all the infants who have died, the millions and billions, they will all be there, our children who have died and gone on ahead of us, and those who are not the Bride will be there, every saved one will be there of all ages, and all generations. Oh, the sight, the sight, the sight! The blue sky will have to expand, and great blue fields open up to make room for the countless millions that will be invited to that glorious supper of the Lamb? They will all be there! One company, one Heaven, one God, one Father, one Bride, one wedding feast, but there will be billions and billions that will be invited to partake of the feast who are not in the Bridehood.

Now the last thought is, the Banquet, the Supper of the Lamb. It will be a real banquet. We will eat and drink. When God fed the Jews on manna, the Bible says He gave them angels' food. It was angels' food, so the angels eat. Jesus and the angels ate Abraham's dinner under the oak tree there at Beersheba. And Jesus ate and drank after His resurrection. And so the marriage supper will be a banquet, and Jesus says, "I will make you to sit down, and I will come

forth and serve you.”

Now, at the last supper, after eating the passover (the passover is one thing, and the last supper is something else) Jesus passed around the bread, and said, “This is my body.” My body is a loaf of bread, and I am going to break it tomorrow, and now this bread I break represents my body. “This is my body, my flesh of the new covenant.” And then He took the cup of wine and said, “All of you drink this. This is my blood. It is in my veins now, but I will spill it tomorrow on Calvary for you. I will not drink this grape juice now.” “Why not, Lord? why you have been drinking grape juice ever since you were a child.” “I will not drink it now, but you drink it. I will not drink any more grape juice till that day when I shall drink it new in my Father’s kingdom.” Away back in the Old Testament God said to Moses, “Moses, if any one wants to make a vow of a Nazarite he can do it.” Every man is a free agent. God does not compel a man to make vows. In the Old Testament, under the law, a man could make a vow; and the Bible says, if a man takes a vow of a Nazarite he shall take it for a month, or a year, or two years, or a lifetime. Make your own choice. But, says God, if a man takes a vow

of a Nazarite, he must never touch anything that comes from the vine, drink no grape juice, eat no grapes, and dried grapes. You will find that in the law. A man must not take anything from the vine, if he takes the vow of a Nazarite. "But," says Moses, "When the vow expired, then he can drink wine again." Jesus Christ at the Last Supper took the vow of the Nazarite. He says, "You drink this grape juice, but I am going to die tomorrow, and I am going to take the vow of a Nazarite; and I will never taste grape juice till the vow has expired on the wedding day; and when the wedding day comes, then my vow will be expired, and then I will drink grape juice again with you in my kingdom." Oh, glory be to God for the sublimity, and the glory, and the sublime reality of things Divine! And now everybody in the world, who is justified, can be in the Bridehood number, if they will pay the price. Let Jesus court you, make a complete consecration, and follow the Man of Galilee all the way, and thereby make your calling and your election sure. God grant that we may be among the number, for Jesus' sake! Amen.

THE SECOND WORK OF GRACE

By Evangelist A. M. Hills.

God's Holy Word was not written simply to give the world some elegant literature. Beyond question it is the noblest collection of prose and poetry that was ever bound together in one volume. Sir William Jones, who mastered twenty-eight languages and had the literature of the world under his eye, wrote, "I am of the opinion that the Bible contains more exquisite beauty, more morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books in whatever age or language they may be written." But, the "King of books" was written for that end; it was written to save our souls from eternal ruin. If, therefore, we can find that it teaches and commends to us a second work of grace, it will be conclusive evidence that there is an urgent need of it.

We will begin our examination with the Old Testament. Probably no one has ever questioned the genuineness of the prophet Isaiah's piety. His youthful bosom glowed with the fervor of devotion to God. Yet one day he had a vision of the holy God, in His holy Heaven, being adored by the holy angels, who reverently veiled their faces before His awful pres-

ence and cried, "Holy, holy, holy is Jehovah of Hosts!" He fell before the Lord and cried: "Woe is me! for I am undone; because I am a man of unclean lips; for mine eyes have seen the King, Jehovah of Hosts." The vision had put him under awful conviction for holiness! Then the Holy Ghost fire was put upon him, and he was purged of sin. (Isa. 6:1-7). We venture the assertion that if that young prophet needed this "second blessing," every preacher in this world needs it and should have it today.

It was promised in Isaiah 1:25, "I will thoroughly pudge away the dross, and take away all thy sin,"—the inbred sin of the heart." Malachi foretold this of Jesus: "He will sit as a purifier of silver, and He will purify the sons of Levi, and refine them as gold and silver, and they shall offer to Jehovah offerings in righteousness." (Mal. 3:2-3.) This was the most religious tribe of all, that continually served the Lord in His temple; but God wanted them sanctified by the purifying fire of God.

In the New Testament, this prophecy was repeated by John the Baptist: "I indeed baptize you with water . . . He shall baptize you with the Holy Ghost and fire." This prophecy was fulfilled at Pente-

cost, when Jesus baptized with the Holy Ghost fire; and Peter said it "purified their hearts." (Acts 15:8-9).

Jesus said of the disciples in the upper chamber, on the night before His crucifixion: "The Father himself loveth you because ye have loved me, and have believed that I came forth from the Father." "Thou gavest them me, and they have kept thy word." "They believed that thou didst send me." "I pray not for the world, but for those whom thou hast given me; for they are thine . . . And I am glorified in them . . . The world hated them because they are not of the world, even as I am not of the world." What a tribute to the piety of that little band of followers, from the Son of God Himself! Yet He prayed: "Sanctify them." They were then already Christians, but Jesus prayed that they might be sanctified Christians. (See John, Chaps. 16 and 17.)

Just before Jesus ascended, His parting words to the disciples were: "Tarry in Jerusalem and wait for the promise of the Father, which ye heard from me; for John indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." (Act 1:4-5).

Would God give such a charge as that to unregen-

erated sinners? It is unthinkable. They were Christians, and had the spirit of obedience; and they went into a ten days' prayer meeting, waiting on God for the Holy Spirit. Unconverted people would not have done that. They would have had a concert or a picnic or a dance! But these Christians held a continuous prayer meeting for ten days.

And suddenly the Holy fire fell! It burned the unholy ambition out of James and John. It burned the chronic doubting out of Thomas. It burned the fretting impatience out of Martha. It burned the cowardice out of Peter, and made him come to his own, and be a rock for God. It burned the timidity and self-seeking out of them all, so that they would henceforth "be one," united in the service of Christ for the spread of holiness in a wicked world; Oh, it burned and burned until it burned up their carnality and their disloyalty to Christ, and their selfishness and their pride of place and position, and made them sanctified,—clean, and pure, sweet and gentle, and Christlike! It not only consumed the dross out of their beings, but the fire tarried to melt them into the Divine image and burn in them with the quenchless flame of Heavenly love. With fiery zeal they threw themselves and all their posses-

sions into the one great enterprise of taking this world for Christ, happy even to die the martyr's death for Him who had died for them. It was this for which Jesus prayed; and the prayer was answered in regard to those who filled the upper chamber, and should be answered in all Christians.

Deacon Philip went down to the city of Samaria, and preached Christ unto them. A great revival resulted, "multitudes" were converted, and there was much joy in that city. (Act 8:4-8). A genuine revival of religion always brings joy. But when the apostles in Jerusalem heard of the great success of Philip's ministry, they hurriedly sent Peter and John down to Samaria, that the converts might receive the Holy Ghost—the second work of grace.

Cornelius was a "devout man," and "all his house." His "prayers were heard," his alms "accepted," "he feared God and worked righteousness" and was "acceptable to Him." But an angel told him to send for Peter and Peter had a vision telling him to return with the servants of Cornelius to Caesarea. What was this for? That those Italian believers might receive "the gift of the Holy Spirit"—the second work of grace (Act X.) How concerned God was about it! And

how He still desires all Christians to "be filled with the Holy Ghost!" St. Paul went to Ephesus "and found certain disciples," in all about twelve men. His first question to them was: "Did you receive the Holy Ghost when ye believed?" He called an altar service, when they told him that they had not so much as heard of the blessing, and he laid his hands upon them in prayer "and the Holy Ghost came on them." There are a multitude of churches now, just like that little church, whose members never have heard anything about the baptism with the Holy Spirit for heart-cleansing. They do not know that there is a second work of grace, for their pastors have never told them.

And all the while the Holy Spirit is pleading "with groanings, that cannot be uttered" to be permitted to come into the hearts of His children with His holy cleansing fire to consume the dross, and littleness, and carnality, to clothe them power, and send them out equipped and panoplied for the world-wide victory.

THE LIFE OF THE SANCTIFIED.

By Rev. E. West.

"I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the

olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scene thereof shall be as the wine of Lebanon.' (Hos. 14: 5, 6, 7.) In these verses we have a picture of God's own people, His peculiar treasure. First, we find that they are a pure people, for they shall grow as the lily. Their purity will not be dependent upon their surroundings but like the lily that springs from the bottom of the pond, pushes its way up to the surface of the water, and appears in shining whiteness in the golden sunlight, so His people, although they may live in a world full of sin and wickedness, having within them the principle of purity which shines out in its whiteness, blessing and glorifying the place where they may be found.

Then we find that they are a strong people, for "he shall cast forth his roots as Lebanon." The cedar of Lebanon strikes its roots deep into the earth, so the roots extend as far below the ground as the tree towers into the air; this is sometimes as high as seventy feet. Thus the Christian, planted deep in the soil of God's love, his roots ever striking deeper, as a mighty tower of strength, cannot be moved; the winds may blow, the storms beat upon his head but it does not

effect him; the greater the storm the firmer his hold.

Third, they grow:—"his branches shall spread." The cedar of Lebanon not only attains the great height of seventy feet; but is from forty to sixty-three feet in girth. It did not reach this size in a few years; but for centuries it has been growing, growing. So the Christian does not reach maturity at once, but slowly, almost imperceptibly he grows, sometimes not conscious that he is growing, indeed giving no heed to the process, only intent on using the life imparted to him from above. What a marvelous creation he is! And as the pigmies of this world draw near and look up, up to his height, and try to measure his tremendous girth; finding it an impossible task, they withdraw in wonder, because they cannot understand his greatness. The cedar grows on the heights above all other arboreous vegetation. How like the Christian who dwells in the heights of God and walks upon the high places!

Then we notice the beauty of the Christian. "His beauty shall be as the olive tree." The tree has a gnarled trunk, smooth ash colored bark, and slender gray-green leaves. The leaves ever changing in their rippling beauty, have for those most familiar with

them a charm that nothing else possesses. What imagery can be better descriptive of the beauty of holiness, as exemplified in the life of a saint of God—The Word says, “From glory to glory,” new loveliness constantly being developed by the oil of the grace of God. His beauty like that of the olive is rugged, giving the impression of vigorous growth; it is not the delicate beauty of the lily; but rather the tenacious representation of life and strength as found in the trees of God: “The trees of God are full of sap.” Our next text tells us: “his smell as Lebanon.” There is nothing about the Christian—one who is indeed numbered with His sanctified ones—that is not attractive. His life sheds forth a precious aroma. Ah these lives broken like Mary’s box of ointment and filling the whole house with fragrance!

Then, the effects of a life so-lived before others, what shall it be? Hosea tells, “They that dwell under his shadow shall return.” The backslider will become so hungry for this salvation, that he will find the way to Father’s house that he may once more be seated at His table and enjoy the dainties—honey, oil, wine, finest of the wheat, and all the others, free to every child of God for the taking.

“They shall revive as the corn.” I quote from Clarke. “After the corn has been a short time above the earth, in a single spike, the blades begin to separate and the stalk to spring out of the center. The side leaves turn back to make way for the protruding stalk, and fall, bending down to the earth, assuming a withered appearance, though still attached to the plant

. . . No one unacquainted with the circumstance, could entertain any sanguine hope of copious harvest. In a short time other leaves spring out; the former freshen, and begin to stand erect, and the whole seems to revive from a vegetative death.” How beautiful and fitting is the figure! Not only will the backslider be reclaimed, but the children of God will be revived through the influence of this Godly life. Increased life and vigor will begin to be manifest in those who love the Lord as they are brought in touch with this sanctified soul. They “shall grow as the vine,” putting forth leaves, and luscious fruit, not only becoming a thing of beauty but productiveness. And he too, will give forth an odor like the wine of Lebanon, which is especially noted for its aromatic smell.

Are we living up to our privileges in Christ Jesus?
Are we pure as the lily, strong as the cedar, as sturdy

and luxuriant in growth? Is our beauty as that of the olive tree? Do our lives give forth the fragrance of the cedar of Lebanon? Are backsliders reclaimed, His people revived? Is the world made better because we are in it. If not, it is possible that it may be. God tells us how all this may be brought to pass. "I will be as the dew unto Israel." We do not need to suffer from drought or draw our water from broken cisterns. God has promised that He will water us Himself, not by means of intermittent showers, but daily shall His dew descend upon us, keeping us ever verdant, vigorous, and beautiful. Let us live in the place where continually His life may be imparted, where His beauty may be put upon us, and where He may be able to use us in helping others to a broader, full life in Him.

"Grace be unto you, and peace from him which is, and which was, and which is to come, from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father ;to him be glory and dominion for ever and ever. Amen."

PERFECT LOVE

By F. M. Lehman

Lord, give us perfect love!
Take out the dross and tin;
Let holy fire burn false desire—
Make pure within.

Lord, give us perfect love!
We need it, blessed Lord;
Teach us to yield, and how to
wield
The spirit's sword.

Lord, give us perfect love!
To make us truly kind;
Take from our heart the bent and
smart—
The carnal mind.

Lord, give us perfect love!
This, this we need the most;
O take us through, and save us to
The uttermost!

Lord, give us perfect love!
For this the Savior died;
Let those we win from ways of
sin
Be sanctified.

Lord, give us perfect love!
We need it all the while;
We need this grace in ev'ry place
And weary mile.

Lord, give us perfect love!
All through and through Divine;
O let Thy love from Heav'n above,
Upon us shine!

Lord, give us perfect love!
That we may holy live;
That friend and foe may ever
know
We can forgive.

Lord, give us perfect love—
Cleanse heart and head and
hand!
That those who grope may see
and hope
And understand.

Lord, give us perfect love!
We need this grace the most!
Let tongue confess, let all pos-
sess
The Holy Ghost.

KEEP THE MUSIC RINGING

Keep the music ringing,
In the trusting heart,
Close to Jesus clinging,
Praise will ne'er depart.
Chiming with life's story,
Silver tones of peace,
To our Savior's glory,
Let them never cease.

Keep the music ringing,
Let the joy notes flow
Like a fountain springing,
Lit with heavenly glow.
Sing His love constraining,
As you pass along
Till His knowledge gaining,
Others learn your song.

Keep the music ringing,
Let it gladness bear,
Consolation bringing
In a world of care,
Sing of help availing
In the thickest fight,
Sing of grace, unailing
In the darkest night.

Keep the music ringing,
In the house of God;
Worship Him with singing,
Tell His love abroad!
In His holy dwelling,
In the courts above,
O, what strains are swelling,
Raptured hymns of love.

—Sel.

FAREWELL

We must say farewell, for our paths divide,
On the shore we stand, while you cross the tide;
But for those who go, and for those who stay,
There's the Lord's own presence from day to day.

CHORUS

Farewell, farewell, it must be well,
We are safe in His blessed keeping;
As forth we go, His fields to sow,
We shall meet at the time of reaping,
As forth we go, His fields to sow,
We shall meet at the time of reaping.

Tho' we say farewell, and the partings come,
They are only steps on the journey home;
If we cannot gaze on each other's face,
We may always meet at the throne of grace.

We must say farewell, it may not be long,
E'er we sing together another song;
For at any moment He may return,
Then our partings will to a meeting turn.

We have talked together of Him we love,
We shall better speak when we meet above;
And shall oft recall in those glorious days,
How we met on earth and we lisped his praise.

May the Lord be with you and richly bless,
May He keep you safely from all distress;
May He cause His face on your path to shine,
May his own sweet peace be both yours and mine.

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—J. J. MORGAN.

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